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The Discipline of Caesar and of Christ

John A. Hughes

For More Effective Group Worship

Esther A. Carter

Pacific School of Religion
Berkeley, Calif.

Friends and the World Council

Elbert Russell

We Yield to Mt. Pleasant

An Editorial Travelogue

Religion and Democracy

Dorothy Thompson

The Circumference of Sympathy

By Eleanor Slater

"I WOULD not know where to turn if I could not come to Friends," said Alexandra Tolstoy at the conclusion of her presentation of the needs of Russian refugees at the May meeting of the American Friends Service Committee. "My father was an old friend of the Quakers, and it is the first place I would turn." She had just been made the head of the three-day-old Tolstoy Foundation to preserve and advance the finest Russian traditions and to support and succor the Russian people who are in need in various parts of the world.

A year ago, the Russian refugee problem was announced to be at an end. But Alexandra Tolstoy pointed out the potential irony of that pronouncement. "The Russian is an eternal refugee," she said. Of the two million who had to leave Russia twenty years ago, some have found refuge in the United States; but some were not so fortunate. Some went into Czechoslovakia, only to face again the threat of insecurity, poverty, perhaps the loss of liberty. Many went into France; but one must live there ten years to receive the *carte de travail*, without which to work may get one into prison. Twenty-six thousand are in Shanghai alone, where twenty per cent of the women have had to go into prostitution to support their families. Why did these people leave Russia? To escape prison, even death. "I myself was in prison," she said, "before I could get away, and I should be in prison again if I were to go back. There are seven and a half million in concentration camps in Russia. Most of those who have left would be in those camps had they stayed—or they would have been killed. That is why they left." "The question, Friends," she said, "is not just to ask for $50,000 and send it to the poor. It is much more than that—the recognition of the Russian refugee problem."

The American Friends Service Committee has had a close connection with the Russian problem and with Alexandra Tolstoy. It was with much sympathy that the Foreign Service Section agreed to recommend and to the Board of Directors that the Service Committee should go into the technical details involved in giving the new Tolstoy Foundation such understanding and help as it requested, and to wish it success in its undertakings.

"Keeping open the channels of understanding," was the chief note struck by C. Walter Borton in his report of recent experiences in China, in company with Harry Silcock and Herbert Hodgkin. He was speaking particularly of those channels of understanding between China and Japan which are so hard to preserve when two nations are engaged in open hostility. During the months he was away, a Shanghai Friends Center gradually took shape, with two rooms in the downtown Mission Building as its visible base, and a Sunday meeting for worship at the Foreign Y. M. C. A. and small daily meetings for the staff as its invisible strength.

One of the complications of an already complicated life in Shanghai is the presence of seven or eight thousand Jewish refugees. Walter Borton reported the arrival of one boat load of 700 while he was there. Another problem is the difficulty encountered by Chinese doctors in practicing under Japanese regulations. Foreign doctors can work more freely, which adds to the value of Herbert Hodgkin in that situation. An amount of $50,000 has been released for child welfare activities, and Harry Silcock will probably have to travel about and see that it is administered according to regulations. This is one type of service which such an informal emissary can render; but it is not the only type. "I hope that Friends will keep in mind the importance of taking trips like that," Walter Borton concluded, quoting Muriel Lester in support of his hope.

If China was vividly present in the words of Walter Borton, Japan was represented in person by a Japanese visitor to this country who modestly calls himself a "beginning Christian," and who spoke of his belief in peace and of his sorrow and shame over the present war, "not as a Japanese but as a Christian." He represented a courageous minority who must follow conscience even when it runs counter to the decrees of government. This made him a congenial visitor in a Friends meeting.

Toward the end of the session, a letter was read from Mary Champney, a sister of Dean Robins, who will be in Europe this Summer and who would like to be of service to Friends. She plans to go first to London and then to Vienna. The Section also extended a welcome to Brigit Kelsey, an English Friend who had been working a year at the Friends Center in Vienna.

Speaking the next day before the full session of the Service Committee, James Vail reported as one of the Commissioners to Germany. "I have been living in an atmosphere where men speak of the 'liberation' of Spain, Austria, and Czechoslovakia," he said. Perhaps nothing could have given a more vivid picture of the complete reversal of sentiment that comes of viewing events from that opposite angle. As he said, it is a stern discipline for one of our convictions to live in that atmosphere, yet he spoke not to criticize but to comment. Such detachment must accompany effective service.

There are 400,000 Confessional Jews in Greater Germany; and 200,000 additional "non-Aryans." Additional refugees to the number of 200,000 were created when Czecholsovakia became a part of the Reich. The border countries are saturated. There are 40,000 in France, 15,000 in Switzerland, 10,000 in Belgium, 25,000 in Holland, 25,000 in England, and 1,500 in the three Scandinavian countries. Relief needs among those who have not yet emigrated will undoubtedly increase, and the burden in the border countries is very heavy. The problem is beyond the scope of private charity. But over against that seeming hopelessness, James Vail set another picture — that spiritual power which comes of meeting over and over men who have suffered greatly and have come out without bitterness. "Friends," he said, "there is something coming up through all of this which is strong and fine." He stressed the importance of keeping in Germany as commissioners people experienced enough in language and in the art of

(Continued on page 250)

AMONG OUR CONTRIBUTORS TO THIS ISSUE

(Not elsewhere identified)

ESTHER A. CARTER—Professor of English, Nebraska Central College.

E. HARRIETT DONLEVY—Corresponding Secretary, World-Wide Broadcasting Foundation.

DUKE OF WINDSOR—World citizen heard gladly except in his own country!

JOHN A. HUGHES—Prominent Friend and extension worker of London Yearly Meeting.

MURIEL LESTER—English pacifist, religious leader and social worker.

BERTRAM PICKARD — Director Friends Center at Geneva.

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Friends and the World Council

Some Problems of Membership

By Elbert Russell

III.

IT IS heartening that the problem of membership in the World Council of Churches has aroused so much interest and discussion among Friends. Last Spring there was a lively discussion in the correspondence columns of the London *Friend*, which was continued during the sessions of London Yearly Meeting and at some recent meetings of the Meeting for Sufferings. There have been articles upon the Council in the Philadelphia *Friend* and in THE AMERICAN FRIEND. The question of joining the World Council occupied two whole sessions of the recent Arch Street Yearly Meeting in Philadelphia, and was also discussed quite fully at the Race Street Yearly Meeting. Since it will not be too late to join the Council next year, neither Yearly Meeting took decisive action.

My purpose here is to discuss the more important objections to Friends' membership in the organization which have arisen. The fear, which a few Friends have expressed, that it would cause the Society to lose its historic position and testimony need not, I think, be seriously discussed. As I pointed out in a former article, the membership in the World Council entails no change in the faith, work or practice of the constituent churches. The Five Years Meeting belongs to the Federal Council of the Churches of Christ in America and has suffered no loss of its distinctive characteristics as a consequence. Friends have belonged to many interdenominational organizations and to state and city federations of churches and have participated in the various conferences of the Ecumenical Movement from the start without loss of denominational enthusiasm, loyalty or faith.

Some Friends, especially in England, have objected to the proposed basis on the ground of its theology, because they feel that Friends ought not to describe themselves as a *Christian* body of any kind. They also believe that the Quaker ideal of continuous individual and corporate leading of the Spirit precludes committing themselves to any particular form of religious faith or experience. I believe there are few if any Friends in this country who would take that attitude. I feel sure that the great majority of members, even of the Friends General Conference, who have consistently refused to use any doctrinal basis of membership, would not refuse to consider themselves a Christian Society.

A second group, somewhat larger I think, feels that Friends could carry out their mission in the world better by remaining aloof from organized cooperation with other churches. This is largely because of their appreciation of the international relief and reconstruction work which Friends have been able to do in binding up the wounds and repairing the destruction of wars. They fear that joining such an organization might interfere with recognized impartial neutrality of Friends in the midst of warring nations, races and creeds. Friends should hold, they believe, an intermediate position between Catholics and Protestants and cultivate the confidence of both without becoming involved with either. I confess my inability to see why this would be a necessary or even probable result of joining the World Council. It seems to me rather that the Council would afford a chance to enlist other persons and churches as valuable and sorely needed helpers in our work of Christian good will.

An attitude of aloofness is desired by some new converts and younger members who have a fresh enthusiasm for Quakerism and loyalty to its principles and, therefore, are disposed to emphasize our differences from other Christian sects and to keep separate from them. One may admire their loyalty to our Society without approving its sectarian tendencies. The founders of Quakerism certainly had no idea of establishing another religious sect. They believed they had a universal Gospel to which they hoped to convert the world. Friends did in later generations try to separate themselves from the world and rejoiced in being a "peculiar people." It has taken a great deal of effort to escape from this sectarian attitude within the last century. It would seem strange now for us to turn back and insist on remaining a separate sect just when other Christians are realizing the weakness and un-Christian character of sectarianism. As other denominations are giving up their doctrinal and liturgical aloofness, it would be strange for us to insist on a Quaker "closed communion" and to be inhospitable to the spirit of unification. We have a great testimony to the fact that the essence of Christianity is not in "circumcision" nor any other outward rites or forms; but we should not forget that the Apostle Paul was equally insistent that the essence of Christianity was not in "un-circumcision" but only in faith working through love.

Perhaps the most general objection to our joining the Council is to the proposed "basis" of membership. The proposed new Constitution of the World Council states the basis of membership as follows: "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour." It seems to many Friends that to join on this basis would commit us to a creedal statement which would be contrary to our historic

position. I should regard it as a very serious matter if Friends should make any form of theological statement the basis of our membership or fellowship in any Christian organization. Our faith does not rest in word but in power; and the saving faith which was the essence of Paul's gospel is not a theological belief but a personal acceptance of Christ.

I believe, however, that it was the intent of the Utrecht Conference which framed the Constitution that the basis should not be regarded as a theological creed. The word "accept" instead of "believe in" bears out this interpretation. I feel sure that very few if any of the participating churches would regard the statement as an adequate creedal statement of their faith. The Baptists and Disciples are not creedal churches any more than Friends. In the Ecumenical Movement the phrase, "Jesus Christ as God and Saviour," has a history which gives it special significance. In 1910 the convocation of the Protestant Episcopal Churches in the United States sent out an invitation to the churches of the world "who accept our Lord Jesus Christ as God and Saviour" to a Conference on Faith and Order to consider the problem of church unity. The formula became, therefore, a sort of symbol of the movement and was continued as the basis of the invitation to the Edinburgh Conference. There was some objection to it at Edinburgh as the stated basis of fellowship for the proposed World Council. One speaker said he wished it were less baldly stated. It was generally interpreted, however, to mean a fellowship of churches who believed in the Incarnation. Again at Utrecht there was a strong desire to change phraseology but it was not done because it was felt desirable to preserve the continuity of the movement. It was accepted as the expression of belief in the Incarnation and not a creedal commitment. The phrase is used to indicate a fellowship of *Christian* churches as distinct from *non-Christian* religious bodies, and moreover as a fellowship of churches for whom Christ is not only the founder of our religion but its personal center. Early Friends, when they identified the Inner Light with the Spirit of Christ, meant that to them Christ was more than a great teacher or the historic founder of a religion. To them he was the living source and center of life.

In the letter of commendation which accompanied the Constitution and the invitation to the churches to join in the World Council, the statement is made that there was no thought of making the basis a creedal one; and in a recent article in *Christendom*, which is the American organ of the Ecumenical Movement, the secretary of the Committee of Fourteen which has charge of the setting up of the World Council, makes a similar statement. I quote the following passage from it:

"In this connection a word should be said about the question of the basis. For that problem must be seen in the light of the fact that we are trying to build a Council *of Churches* rather than a general Christian organism with individual membership. The one and only purpose of the basis is to indicate in some way the difference between churches, that is to say, bodies, the very nature of which is to confess allegiance to and communion with the Lord, and other human bodies and societies. As the 'Explanatory Memorandum' sent out with the Constitution makes clear, it is not a creedal test to judge churches, or persons, and the Council will therefore not concern itself with the manner in which the churches interpret its content. It is rather an affirmation which makes clear that the word 'churches' in the name of the Council is to be taken in its full meaning, that is to say as referring to bodies which owe their origin to the saving acts of God in the Incarnation and the Atonement.

"Theologically speaking the basis is probably not the best that could be found. It has, however, played a considerable role in the history of the Ecumenical Movement since its earliest beginnings and has the merit of pointing definitely toward the central moments in our Christian faith. It reminds us therefore of the fact that our unity is not found in ourselves but in our common relatedness to a common Lord. It represents our point of reference as we confess together that the Church belongs to him, and to him alone."

That Friends would not be stultifying themselves in accepting membership in the Council is quite evident from the report of the Edinburgh Conference. Friends were invited to join the Conference and made welcome there and their position was recognized in the reports again and again. If any Yearly Meeting or the Five Years Meeting of Friends has serious doubts about this, it might be well for the sake of tender consciences to accompany acceptance of membership in the Council with a statement to the effect that while the Society of Friends considers itself a Christian church, Friends have never regarded any form of theological statement as of the essence of Christian faith and can only accept the basis of membership in the sense of a declaration that we do regard ourselves as belonging to the fellowship of Christian churches.

Duke University, Durham, N. C.

For More Effective Group Worship

By Esther A. Carter

THE Quaker, firmly convinced of the power of the Inner Light in his own soul, and believing in the existence of "that of God" in every other person, should feel no hesitancy in participating in forms of worship so long as they are sincere and proceed, as Barclay says of hymns, "from a true sense of God's love in the heart." ("Apology," Prop. XI, Sec. xxvi) But I am convinced that this cannot be enough for the Quaker. He must feel the need often to center upon God and God alone, to be in true communion with him, when He may speak directly.

Friends have been unique in developing a technique of silent worship, corporate and vital. Souls wait upon God and unite with other souls in common seeking and revelation. Each is faithful to serve God by silence, vocal prayer or words.

Many of us have felt the power of such gathered silence. But we have also felt the deadness of a formal "few moments of silence" when all hearts were not lifted up together and there seemed little awareness of God within. We have sensed the restlessness of those to whom silent worship had not become meaningful through practice. We have seen serious difficulties in introducing silence into our own worship services.

Innovations require courage, faith and patience, and sincere effort. Turning to God is as natural as eating. But the deepest worship, worship "in spirit and in truth," is a profound experience, the result of growth and a deepened trust. As one of our South Dakota Friends said, "It does not belong to the A B C's of religion." In this paper it is my purpose to propose certain early steps for groups not used to periods of worship based upon silence, and to make suggestions for introducing such periods into more formal services.

First of all, the worshippers must put aside fear of failure and trust to the leadership of Jesus Christ. Revelation of truth comes rarely through set forms.

Therefore one of the first steps is to make the service flexible so that the will of our Leader may be felt and the need of the moment met. Also, if the service has become set into a formal mold, an innovation may startle worshippers out of a reverent attitude. Many Friends' services have become, I believe, as formal and meaningless as those against which George Fox spoke. If that is the case in a particular meeting, flexibility and informality may have to be gained before a period of more vital worship is introduced.

A general slowing of the tempo of the service often is conducive to a worshipful waiting and quiet reflection on ideas offered. With many people a period of "sinking in" is almost essential to true comprehension. Often the words of hymns, especially those of our Quaker poet, John G. Whittier, bring profound messages which are overlooked because we do not have time to digest them. The use of prayer hymns, sung seated, and followed by a reverent though perhaps brief silence, often brings a sense of the presence of God. If a sermon is worth giving, surely it is worth being followed by a moment in which the import may be realized and personal application made.

I should like to feel that our services were training grounds in the art of communion with God. A period of worship on the basis of silence may accomplish this. Of course instruction in the use of silence is necessary. Some explanation must be given, statement of the purposes of worship, explanation of the possible methods of centering thought on God, suggestions for overcoming the difficulties sure to arise. One experimenter of whom I know passed around sheets of short selections which might serve as a basis for meditation. This might be useful for beginners. Much helpful material on worship can be found in Brother Lawrence's "The Practice of the Presence of God," Georgia Harkness' "Religious Living," "Prayer and Worship" by Douglas V. Steere, and Hornell Hart's book, "Living Religion."

The length of such an unprogrammed period would, of course, vary with the needs of the group. But it sometimes takes a while to quiet restless bodies and stubborn thoughts. Patience and an expectant attitude as well as study into the Quaker interpretation of vocal service are necessary. The pastor may have to urge Friends to "be faithful" to the light they have, whether to speak or be silent. My own feeling is that there should be no distinction made between periods for prayer, for meditation, and for giving concerns. Meditation and prayer can never be separated in the mind of the Quaker. Meditation cannot be intellectual alone, for to God are dedicated all intellectual powers and His guiding Presence is in all our actions. All speaking should be prayerful and contribute to the enrichment of the deep communion between the group and God. And so it will if Friends are faithful.

The pastor's place in such a period is a unique one. He is the leader. He is further advanced in spiritual living. But his chief concern is to develop the spiritual gifts of his people. Sometimes his greatest contribution is the gift of silence.

Young people (whether they be fifteen or ninety-five) are interested in experiments. Experiments in individual or group worship provide much interest and sometimes have important results. Study of worship, especially based on the writings of Friends, or a study of the lives of early Friends, will often lead to a desire for experimental worship of an unprogrammed type. If this appears, the adviser needs to be sure the experiment is undertaken with a reverent as well as a questioning attitude, and that sufficient time is allowed. Things of the Spirit move slowly and grow sometimes with difficulty. Jesus spent the night in prayer. Best results, I have found, are obtained if the experimenting group is kept small and not too widely scattered in age and experience. There is no more deadening influence to a group of young experimenters than a few "weighty" Friends, farther advanced spiritually, and without the spirit of adventure and discovery.

My urgent hope is that the spiritual life of our meetings may be enriched by the use of the "living silence" and the "inspired word" so that others may be drawn to realize the full possibilities of the Quaker way of life. If our Society is to be the force in the world which it should be, the lives of the members of our meetings must be not only dedicated but very rich and deep.

Central City, Nebraska.

We Yield to Mt. Pleasant

"Loveliest Village" of the Hills

UNTIL on the afternoon of May 5, 1939, Mt. Pleasant, Ohio, had been to us but a name. Years ago we associated it with Damascus as one of the two capitals of Ohio Yearly Meeting. Within the past year or so, it had again come to our attention as the seat of an old meetinghouse worthy of being restored as a national Quaker memorial. Sight unseen we had approved of the project, appreciating the fact that it represented the parent meeting of American Quakerism west of the Appalachians. Intellectually, therefore, we were already committed to the historical monument. It required a visit to Mt. Pleasant, however, to turn mere commitment into the zest of enthusiasm. We dare any historically-minded, landscape-loving Friend to withstand the witchery of Mt. Pleasant in the month of May.

As a historical monument project, Mt. Pleasant has just about everything. We have indicated its religious significance as marking the beginning of western Quakerism. From this viewpoint it also played a large part in shaping certain nineteenth century trends in the Society of Friends in this country as we shall suggest later. But in addition to, or perhaps we had better say in connection with, the religious aspect, the Mt. Pleasant community was further marked for its significant industrial, social reform, literary and educational contributions to western American history. Let these come into the picture in sequence as we tell something of our pleasant visit in the village of the pleasant mount.

Lupton Home in Flanner House

Arriving on our sky-line drive from Barnesville in midafternoon, we alighted at a comfortable, homey cottage where we were greeted by Lewis Lupton and wife and by their daughter, Elisabeth Lupton. Historically, it is the Flanner House, having been the home of Abbie Flanner, a literary celebrity of the community in the heyday of its influence. She was a teacher in the Friends Boarding School there, but it was her literary and romantic relationship with Fitz-Greene Halleck which did most to focus public attention upon her. Just what the connection was may hardly be determined, perhaps. It seems to have been limited to a corresponding relationship, the wily Quakeress keeping her literary admirer at a distance for reasons best known to herself. Some years ago the Luptons purchased the house, which was badly run down, and improved and restored it in such a way as to preserve much of its former-time atmosphere.

On Uncrumbling Foundations

Hardly more than a stone's throw from the Lupton home stands what was

the chief object of our appointment at Mt. Pleasant—the old Yearly Meeting-house. As custodian and one of the prime movers of the memorial project, Lewis Lupton served as our guide and interpreter. An exterior view of the massive brick building does not at first sight impress one especially, except as he draws near to note the solidity of the structure. Erected a century and a quarter ago on uncrumbling stone foundations from two to three feet thick, little wonder that the walls still stand in perfect plumb. It is only after one enters the house and gets the significance and feel of it that the memorial idea really catches fire.

We Heard the Professor Whisper

Here is a large room—two rooms with the shutters down—that will seat two thousand people. But it is not just an auditorium, a church—it is a typical Friends meetinghouse, and the finest of its type. Although the facing seats have been removed, the floor and gallery benches remain. As one ascends the easy, broad-tread stairway to the gallery, he has an increasing appreciation of the architecture of the building; not only of its ponderous solidity but of its perfect proportion and of methods used for securing well nigh matchless acoustic properties. As we made our way toward the top of the gallery, we easily heard the words of Harlow Lindley standing on the platform below and speaking in a whisper—and we are not accustomed to hear the Professor speak in whispers either.

Every feature of the planning and execution relating to this noble edifice is impressive. It inspires respect and admiration for its builders, who were able to perfect so remarkable a structure to meet the peculiar requirements of their faith and practice. Its enduring qualities and its effective simplicity finely symbolize the spiritual principles by which they lived.

If Silent Walls Could Speak

As we surveyed these ancient Friendly precincts, imbibing something of the spirit of "this still place," it seemed incredible what we had read earlier that afternoon in the old Yearly Meeting minute book at Barnesville School. It was the sad story of the disgraceful strife that had occurred in this same room at the session in 1828, when one group ejected the other, to the bodily injury of one of the Clerks. The "outside" group re-assembled in the yard—and the tragic separation was accomplished. What a dramatic story those silent walls could tell!

An Attic of Enchantment

All very impressive this, but it was what we saw in the immense attic room that really intrigued us. Here we first marvelled at the various artifices of excellent construction whereby, in a day before steel girders were known, the immense roof was supported so perfectly, even to this day. But the chief object of wonder was the huge mechanism contrived for raising and lowering the partition which divided the large meeting room into the men's "side" and the women's "side." This was in fact an engineering achievement, for it was necessary not only to raise the big partition, but to roll it in part on the long beam in the attic so it would clear the room below. This beam was meshed into an immense wooden wheel which served as a windlass, and four good men and strong were required to manipulate it. What a creaking there must have been to break the silence of the quiet meeting below! Despite the fact that the cavernous attic is open to the elements through open windows at each end, there is no evidence of detriment or damage. Even the bats, which inhabit other "belfries" in the neighborhood, seem to respect the sacred precincts of the old meetinghouse.

True Meaning of the Memorial

The more we reflect upon the significance and practicability of making a national Quaker memorial of the Mt. Pleasant meetinghouse, the more the idea appeals to us. It is by no means a matter of "ancestor worship," as some might infer. Historically, the project is worthy as an educational monument. With all the national and state memorials erected to popular men in political life, and to military and naval heroes, there is certainly place for a memorial to a people which has contributed richly to the principles of religious democracy and peace.

For Friends, the memorial has its own significance. This meetinghouse takes us back to the time when there were no "ites" among us—no Gurneyites, no Hicksites, no Wilburites. We were all Friends without divisive labels. It serves therefore as a symbol of unbroken fellowship, and may be the means of bringing us back to better understanding and greater appreciation of each other. As a practical matter, the meetinghouse, when restored, will serve admirably as a place for holding Friends conferences in a setting as altogether delightful as it is meaningful historically.

Memorial a Joint Enterprise

Later that evening, sitting with the Luptons in the "Flanner House," they and their visitors discussed plans for putting the memorial project appealingly before American Friends and others who are not Friends. As has before been related in these pages, this represents a joint enterprise on the part of Friends and the Ohio State Archaeological and Historical Society, of which Harlow Lindley is Secretary and Librarian. Ohio Yearly Meeting has given over the property for the purpose as outlined, and the Ohio Society has agreed to maintain and administer it, when properly restored, as a State historical monument. It is estimated that an approximate sum of $25,000 will be required to put in proper shape the meetinghouse, which has stood unused for nearly a quarter of a century, to landscape the grounds and to purchase some adjacent property to give the memorial a more adequate setting.

Endorsed by Well Known Friends

As a Quaker historian, Harlow Lindley is naturally interested in this project, but he is not more so than are other members of the staff of the Ohio Society who have no connection with Friends but

who are enthusiastically committed to the memorial enterprise and are doing all they can to further it. It remains for Friends, however, to demonstrate their belief in it and their readiness to insure the restoration. It may be said here that representative Friends of different "branches" have strongly endorsed the memorial. Ex-President Herbert Hoover has expressed his hope that the Mt. Pleasant monument may materialize. A small guiding committee, composed of Harry Clark, Columbus, Lewis Lupton, Mt. Pleasant, Edward Stratton, Salem, with the addition of Harlow Lindley and the Editor of THE AMERICAN FRIEND, is formulating plans for properly publicizing the proposed memorial. Contributions from "convinced Friends" are encouraged without delay and may be sent to E. B. Jones, Treasurer, Mt. Pleasant, Ohio. (Friend Jones, local banker, banks behind iron-grilled windows!)

As An Early Industrial Center

As we have already said, there are other aspects than religious, which render Mt. Pleasant a noteworthy center of historical interest. They were remarkably progressive and enterprising folks who made their way from Virginia and North Carolina to establish this community among the hills of freedom. They were intellectually alert, socially conscious, industrially inventive and self-sufficing generally. As illustrative of the latter points: standing in the meetinghouse yard, we viewed, hardly more than the distance of a city block away, the location and replica of the old silk mill established in 1841 by John Gill, following the introduction of the silk worms into the community by that pivotal citizen, Elisha Bates, of whom more later. While silk had been spun into thread elsewhere in the United States shortly prior to 1841, it is said that silk was first actually woven into cloth in this Mt. Pleasant mill. But while this industry was distinctive, it was but one of several that thrived here at that period. At one time, twenty-three individual mills—gristmills, sawmills, woolen mills, etc.—operated along the streams of the community whose water power they utilized. In past years this was a great wool producing section, supplying wool not only for local mills but for export.

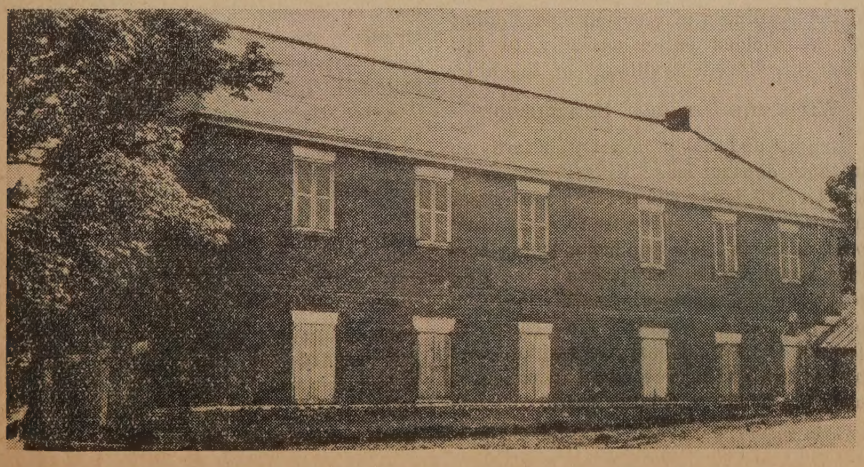
On "Main Street" may be seen the John Hogg home, with its adjoining store and warehouse. The store is said to have been the forerunner of the modern department store. Hogg, a man of means, was English by birth and became a Friend by convincement. He was the merchant prince and industrialist of the community, among his enterprises being a tannery, a pork salting establishment and a woolen factory, which last he received in payment of a debt owed him by the grandfather of William Dean Howells, who became dean of American Letters.

Friends Infected with Freedom

Peopled by Friends who had followed the North Star from the land of the hated slavery system, the community displayed an aversion to the system and all its works. In common with many other Quaker settlements in Ohio and Indiana, it maintained an Underground Railroad station. In addition to that, the Quaker, Charles Osborn, published in Mt. Pleasant in 1817-18, his paper, *The Philanthropist* which devoted a good deal of attention to slavery, while in 1821, Benjamin Lundy launched his abolition paper, *The Genius of Universal Emancipation.* These Mt. Pleasant Friends were not satisfied, however, with merely helping run slaves to Canada and writing against the evils of the system. They operated a Free Labor store and directed the Free Produce Association of Ohio Yearly Meeting, giving this practical and self-denying testimony against slave labor and slave-produced goods.

Dr. Elisha Bates—Stormy Petrel

Just across a narrow street from the Flanner House, stood the home of Dr. Elisha Bates, one of the most versatile and remarkable men in American Quaker history. In fact he was very much of a stormy petrel among Friends. There seemed to be something in the Mt. Pleasant atmosphere to produce such controversial figures, for he was not alone in holding such distinction. As regards his varied accomplishments, he was a printer, publisher and editor, a teacher, a physician, a business man, a lawyer, an author, a minister and a theologian. In his latter capacity, he is now credited with having played an active, though a hitherto largely unrecognized part, in "starting things" which had much to do with the Separation. From the Elisha Bates printing office flowed a steady stream of periodicals, books, pamphlets and broadsides, indicative of the vigorous propaganda and intellectual ferment that characterized the Mt. Pleasant community.



He Troubled the Quaker Waters

One well known name closely identified with Mt. Pleasant, and noteworthily associated with western Quakerism in the latter half of the Nineteenth Century, is that of Updegraff. The Nathan Updegraff farm home is near the site of the old Short Creek meetinghouse, not far out from town, but the homes of Nathan's sons, Dr. Jonathan Updegraff, one time a member of Congress, and the eloquent preacher, David Updegraff, are substantial landmarks in Mt. Pleasant.

David Updegraff was another of those focal personalities who troubled the otherwise placid stream of Quakerism. This is more than a figure of speech, for in departing from the historic Quaker position on the ordinances, he adhered to the practice of water baptism, thus greatly disturbing the Quaker peace. Indeed his course, and that of others associated with him, set in motion a movement of far-reaching consequences. Concerned over these centrifugal tendencies manifested in Ohio, some leading American Friends took steps which led to the general conference held in Richmond in 1887, which issued the famous Richmond Declaration of Faith, which bore down especially upon our historic testimony against the ordinances in general and upon water baptism in particular. Succeeding quinquennial conferences led to the establishing of the Five Years Meeting of Friends in 1902. Hence our peculiar interest in seeing the home of this forceful personality.

Climax at the Jenkins Home

We are homiletically correct we believe in working up toward a climax. Very well, the time for the climax is here. Historically we found it at once in the old meetinghouse, but socially it

awaited us at the hilltop home of Elisabeth Jenkins, by whom the four pilgrims were graciously entertained. Well up in the eighties (she laughingly informed us she had been characterized in the county press as "the venerable Miss Jenkins"), her vigor and alertness belie her years. Widely travelled and well informed, finely embodying Ohio Yearly Meeting's major interest in foreign missions, decisive and dominant in personality, she is the "first citizen" of Mt. Pleasant, and is clearly in the Friendly succession of those who have made history in this community.

And what a stately home over which our regal hostess presides! Literally it is "solid as a meetinghouse," its brick construction being similar to that of the old Yearly Meetinghouse, which looms across the vale from the Jenkins prospect. It is even older, having been erected in 1807 by Abraham Dilworth. It was later taken over as a hostel for outside Friends at Yearly Meeting time but was never used as such, the visitors preferring, in old Quaker style, to pile in upon their friends! Nathan Updegraff later bought the place and offered it in the early forties to his son-in-law, George K. Jenkins, as a place in which to open the latter's precedent-breaking school. George Jenkins was the father of Elisabeth Jenkins.

Home of the Co-Educational Idea

Right here may we say that the Jenkins home is a historically significant educationally as is the Yearly Meetinghouse religiously. Looking countrywards from the Jenkins' back porch across an intervening valley to a clump of pines marking a farm home, we locate the site of the old Friends Boarding School, to which Barnesville School is the present successor. Its beginning involves a story in itself which cannot be told now. George Jenkins, a well educated man and progressive in his educational ideas, taught for a time in this school, but its methods were too cramping and conservative to suit him, so he resigned and later started what might be termed a progressive school of his own, which he maintained in his capacious home for several years on a non-denominational basis. Its chief distinction lay in the fact that he introduced the co-educational idea, having the boys and girls mingle freely in their school work, instead of keeping them strictly separate. Here, then, is another aspect of the historical significance of Mt. Pleasant.

The Reminiscent in Architecture

Ann Taylor, a great grandmother of Elisabeth Jenkins, was a Friends minister who travelled widely and courageously in the ministry, following the "openings" and "leadings" that came to her. Following dinner, Elisabeth Jenkins told many thrilling incidents of her great grandmother's exploits from which it was apparent that while she sometimes lived dangerously in carrying on her frontier ministry, she seemed unconscious of her danger, so perfect was her trust. There were other stories, too, of the early days, including dramatic incidents of the Underground Railroad operations, all of which contributed to an evening long to be remembered.

A couple of tourists were admiring a famous cathedral in Europe. "Fine building," said one. "Yes, what kind of architecture is it?" asked the other. "I'm not quite sure," was the reply, "but I think its Reminiscence." So, and properly so, along with the brick and the stone and the simple lines, there is much of reminiscence in these fine old structures in Mt. Pleasant. Otherwise we wouldn't be writing all this.

Visit and See for Yourselves

If we have written to any effect whatever, we have conveyed some idea of the historical importance of this old Quaker settlement, and we trust we have transferred to readers a little of its atmosphere as we felt it. We would certainly encourage all to make the visit for themselves, as more and more are coming to do. The memorial project is not just a matter of marking and restoring an attractive old meetinghouse—it really becomes one of memorializing an entire community, which reached out in so many directions to express its free, democratic and religious ideals. We know of no more significant community contribution anywhere than that made by Mt. Pleasant.

A brilliant May morning greeted us after a restful night in this hospitable old home, once planned to be a Friendly hostel. As we walked about the flowery premises, looking upon the neighborly hills and the smiling vales, and revelling in the loveliness of creation surrounding us, we yielded enthusiastically to Mt. Pleasant, "loveliest village" of the hills.

With the Pastoral Benediction

Bright and early, shortly before we were to depart, Isaac Kinsey, pastor of the local Friends church, came to greet us cordially. He urged us to return and participate in their Sunday morning service, which we hope sometime to do. And so, with the pastoral benediction, the pilgrims said good-bye to Elisabeth Jenkins and to Elisabeth Lupton who had called, and proceeded on their course over the Buckeye Quaker trail.

W. C. W.

CLINTONDALE ANNIVERSARY IS OBSERVED

The Clintondale, New York, Friends Meeting celebrated on Sunday, May 24, with appropriate services the fiftieth anniversary of the building of the present meetinghouse. Records indicate that members of the Society of Friends began to hold meetings for worship in Clintondale in 1790, in a building which stood near the site of the present meetinghouse. In 1806 the Marlboro Monthly Meeting established a Meeting of Friends at Clintondale, membership at this time involving thirteen families. In 1810 a new meetinghouse was erected which was used for more than seventy-five years when the present building was erected.

Caleb Horatio Hodges, a former pastor, was present and preached in the morning meeting for worship. Rufus M. Jones spoke in the special meeting in the afternoon, his subject being, "Quakerism for the Past Fifty Years." His address was at once sparkling and moving. He showed how the great waves of religious power were caused by the devotion of some one person who felt deeply about some matter and how these great waves of power were soon followed by slumps into indifference. He said that we are now living in a time that sees a new awakening that is pushing back the clouds of darkness and fear and hate; that we have turned a corner in the religious life of the world; that the great increase in church membership during the last few years indicates such a step forward. He told many interesting incidents in the activities of the American Friends Service Committee in recent months and of how he is more and more impressed with the fact that the only way to push back the dark clouds is to win the hearts of people by loving them and demonstrating that love.

The choir provided special music for the occasion. Letters of greeting were read from former pastors: S. Adelbert Wood, Fred and Olive Ryan, Susanna C. Piper and Levinus K. Painter. Old pictures of the former meetinghouse were on display. The pastor, B. Russell Branson, wrote a history of the meeting and distributed mimeographed copies bound in Quaker gray as souvenirs.

After the services the ladies of the meeting served refreshments on the lawn where Friends lingered for some time in fellowship. More than 250 people gathered for this celebration which was one that will long be remembered.

Whenever the love ideal of Christianity degenerates into pure philanthropy without regard for the difficult task of achieving social justice, it becomes a cloak behind which social injustice hides itself.—REINHOLD NIEBUHR.

The Messenger of Peace

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Editorial

We Call This National Service at Its Best

OMINOUS as some things are, when we look into the future there is much to encourage. For one thing, despite much popular indifference and inertia on the one hand, and sharply conflicting opinion as to our foreign policy on the other hand, there is great unanimity on the part of the American people that this country should stay out of war. That is good but we have in mind something yet more significant and constructive. We refer to the large group of young people, many of them Friends, who are going out from college and university campuses from coast to coast this Summer as student volunteers for peace, under the auspices of the American Friends Service Committee. Some, after a short period of intensive training, will go in teams to various communities in which they will spend several weeks conducting an educational campaign to develop peace sentiment. Others will group themselves in work camps where they will perform some piece of community service while becoming acquainted with tension problems. Yet others will be attending Institutes on International Relations that they may become better acquainted with conflict situations that are provocative of war. Most of these young people are thus going out as good citizens at considerable expense and sacrifice, and are deserving of our appreciation and support. They are engaged in national service at its best.

Shall America Pass by on the Other Side?

AS THE Wagner-Rogers bill for the reception by our government of twenty thousand German refugee children (within two years) hangs fire in Washington, we wonder if this country is preparing to pass by on the other side. Various forces, including so-called patriotic societies and anti-Semitic organizations, seem to be making their influence felt. Some of their propaganda is so obviously false that it should not do much damage. Popular slogans, superficial and misleading though they may be, do have their effect, however, on the public mind. We are warned, for example, that this country is about to be "swamped" with Jewish and German immigrants. In reply to such fantastic statements, it should suffice to point out that the annual immigration from Greater Germany during the six and one-half years of Nazi rule has been less than one-fourth the annual immigration from that country to the United States in the years preceding Hitler's rise to power. As a matter of fact, not for some years has the German quota to this country been reached. No one is seriously proposing to raise the regular quota, except by the aforementioned emergency measure to accept the children, and specific arrangements for their care will be made in advance so that there is no conceivable possibility of their becoming a public charge.

It is certainly depressing to think that bigotry and callous selfishness may operate to prevent our country, with its fine traditions for offering freedom and opportunity to the oppressed of other lands, from extending a helping hand to a few thousand pitiably helpless children. We still hope, as the distinguished commentator, H. V. Kaltenborn, said to a large Richmond, Indiana, audience recently, that there is enough of gallantry in the American people to make them respond generously to this appeal.

There is another, though closely related, phase of this question which troubles us. It is the tendency to denounce the dictators and all their works, as an act of compensation. In effect we use violent words to appease our consciences for doing little or nothing to aid those who are the victims. Perhaps never has this country made so little response as in reply to appeals to alleviate tragic suffering in China and in Europe. We just don't do anything much about it. In comparison to what some other less able peoples are doing, we make a poor showing. In this connection, we call attention to the article in this issue by Gertrude Kershner, reporting on her recent inspection of Spanish refugee camps in France. One is impressed first by the destitution, suffering and tragedy presented, but not less impressed by the generous way in which the French people are responding to the need of these strangers within their gates. How easy it would be for them to say, as some are saying over here, that charity begins at home! Is our milk of human kindness failing when the need is greatest?

This Is a Hard Saying — Are We Equal for It?

IN CONCLUDING an address on the situation in China before the Earlham College student body the other day, Dr. T. Z. Koo encouraged his young hearers to enlist themselves in the cause of creating a world organization for conference and accommodation that would make possible the elimination of devastating strife. In doing so, he presented them with a severe test of their fitness to enlist. You may join this cause, he said, only if you are willing to put the interest of humanity above those of your own country. This is a hard saying—how many of us are equal for it? Yet it is crucial. So long as we oppose every proposal for organizing the world for peace because it threatens to limit to some degree our national action and interest, we are not truly serving the cause of world peace.

The Discipline of Caesar and of Christ

BY JOHN A. HUGHES in the London *Friend*

ONE of the most interesting objects of antiquity in England is the Wall of Hadrian, that Roman Emperor who, coming to England in A. D. 119, built this elaborate line of defence against the warlike peoples in the north, joining sea to sea from the Solway to the Tyne. The Roman soldiers who manned it left amongst the tokens of their occupation many an altar dedicated to this deity or that. Of all such dedications surely the strangest is that which appears on one altar, "Disciplinæ Augusti." We thought we knew the deities of the Roman worship, but here is a new one to add—the Discipline of Augustus! It brings before our minds the picture of the leaders of the vast empire of Rome whose word ran as law over the face of the known earth, men who were elevated to divine rank and homage, and whose very discipline apparently became, in turn, the object of worship. One Caesar after another was divinely honoured, and this actual altar was dedicated to three in succession who had borne the title Augustus.

Without attempting a complete analysis of the thoughts and feelings which led to this strange deification, it would, nevertheless, be well to consider a little of what it means. Caesar's word brought peace, as it was unquestioningly obeyed. Its success lay there, but once let a question creep in, once let a crack appear in the unbroken front of his discipline, and the whole risked collapse. The essence of Caesar's power and significance lay in the fact that from his supreme position he could say "Go and do," and his fiat was obeyed to the furthest limit of the Empire. Down to that far limit we should have found men, proud and glad to be under Caesar's authority and who, in turn, could command "Go and do." And so the great work of the Empire in civilization, in the creation of law and a world-wide peace, went on. No wonder men worshipped this discipline. They looked at all it had brought about, and it seemed divine, an object worthy of worship. The parallel to modern Caesar-worship is clear.

At the time and place where this altar was raised, it must have seemed that the discipline of Caesar was eternal as the heavens. But it was not. That very place saw the end of the Roman power, suddenly, once and for all, and with no "comeback," in the year A. D. 383. All is well so long as Caesar is on his throne and can keep it. He says what is to be done and it is done. Responsibility for thinking and planning is to a large extent removed from the individual; "His not to question why: his but to do or die." But the weakness of Cæsar's discipline lies surely in the fact that it is external. It is laid upon men by one man, and depends on him. He says the word: they obey it. It certainly brings results. No one would question the magnificence of the results in the case of Rome. But once let the central authority weaken, its discipline weaken, and who will prevent the collapse of what it had achieved? When Cæsar goes, the rest may follow.

All external discipline suffers from this weakness. Its achievements are always spectacular—what, for example, causes a stir in the blood more than the sight of marching soldiers!—but unless it is accompanied by some inner spiritual consent, some loyalty of the soul, there is no security that its results will abide when it has been lifted.

External appearances, then, are deceptive. We must not, for instance, be taken in by the spectacle of men marching or maneuvering, or by unbroken fronts of any kind. Army drill has the objective of bringing men to the point where during war, in a tight corner, they will automatically respond to the word of command without conscious independent thought. If it is a good thing to reduce men to the point where they will implicitly obey the command of others without relying on their own initiative, then all we can say is that the result achieved is grand. But if men are more than pawns and machines, then they will need some other form of discipline, and that surely must be inward.

There will always be those who see in external discipline the ideal way of ordering society, and many are tempted that way now. How much simpler, how much more economical of time and effort, to have a Caesar whose word is law, than to wait for the slow growth of the inward spiritual consent of men and women. The democratic way seems so slow and cumbrous! There are many individuals, too, who prefer to have their lives ordered, and to hand over to others the obligation to think and to decide. In his autobiography, Lincoln Steffens has told us of a conversation he had in Rome after the War with "a commanding prelate in the Catholic Church, a wise man, a statesman, a diplomat as well as a priest." Steffens had spoken to him of the weakness of the Roman Church at that time. We may ponder well over his reply. "They can never beat us. There has to be a refuge for the mass of men who cannot think. The Church is that. We say, 'Come to us, all ye that are bewildered and in despair of understanding, and we will tell you what to believe, and do, and think.'" This is Cæsarism in the realm of religion. It is magnificent in its way. In a shifting world the Roman Church continues to bear an unbroken front, its ranks present a solid appearance, it is the embodiment and triumph of external discipline.

A few years after the "March on Rome" I was travelling in Fascist Italy, and in course of the journey came to Venice. Here, on the quay, as I waited for a gondola, I put a question to my porter—the question I had been putting wherever I had gone—"What do you think of Fascism?" "Oh, it is grand, signor," came the reply. I asked why he thought so; why he liked it. "For the discipline," he answered, "the discipline. *We all need it!*" It was because Italy, so it was said, had fallen into a state of indiscipline, into a chaos of shifting movements, that Fascism arose. It had all the features and the appeal of Caesarism. There was the "Leader," regarded almost as divine; and a discipline inexorable in its power and demand. "We all need it," said the Venetian porter. That feeling was general. There was none to

PROPHETIC VOICE

My heart is quickened, its pulses beat
In endless rhythms against my breast
Athrob with a vague, untiring urge
Till there is no peace, and I long for rest.
I am forced to see through a mist of tears
The futile fires and the wasted pain—
The sorrow of wandering refugees
And the march of Conquerors gone insane.

Sometimes, when bereft of power to feel
Or to think, in the madness of warring days,
Rebellion flows like an icy thread
Through my fevered veins, and the world's a maze . . .
Then through Chaos I catch a persistent voice
Whose chiding command rebukes my fear:
"Re-light your flickering lamp of faith
And the shades of doubt will disappear!

"Though hate seems rampant throughout the world,
And helpless victims lie maimed and torn,
The ancient order is passing out
And a brighter age will at last be born"!
When I rouse myself from despairing moods
Recalling the progress of man's crusade,
I stand through a turbulent, shifting scene,
My face to the future . . . undismayed!

LUCILE CHANDLER.

Minneapolis, Minn.

give the word before, and things had been going from bad to worse. Now a commander had arisen, and things got done!

"But after Caesar what?" our anxious hearts are asking today; and we have good reason. We know the weakness of Caesarism, and are convinced it has no permanence, *apart from all our other objections to dictatorships.* Hence our "stop" against all forms of compulsion.

What have we to offer in its place? Truly, as Isaac Penington said, "A little thing, a weak thing—even that which is not (to man's eye), to overcome all this." . . . "The power is in the little weak stirrings of life in the heart." In other words, the "Discipline of Christ"; not a discipline imposed from without, but a seed, a life, a Light within the soul, freely accepted and followed by us. This is the Kingdom of God. It "cometh not with observation." It is never spectacular. It does not consist in mass movements. There is no unbroken front of men marching shoulder to shoulder in unbroken step. It has nothing to command the eye. There is no one voice of a Caesar, one infallible, unquestionable word of command sounding from one throne set high above all the world. Nothing of this kind, *even though God does reign.* But there is a voice in the heart, a voice of persuading love, and there is man's loving response. There is a seed sown, and as we respond there is a growth, though sometimes painfully slow. "Too slow, too slow," say those who desire more rapid results, something they can quickly see. But we need more than speed, and that is permanence, and this can be only found in the Eternal, and in our discipline to the Eternal.

Religion and Democracy

BY DOROTHY THOMPSON

Early in the year, in her widely read syndicated comments on current affairs, Dorothy Thompson of the New York Herald Tribune made what appealed to us as a remarkably cogent statement concerning religion as the true basis of democracy. It was the more impressive coming from one not officially connected with a religious organization. We have her permission to reproduce the article, which we do herewith in large part.

THIS matter of what liberal democracy is, and in just what respects it differs from other current and competing social and political philosophies, has become epochally important.

One is not prepared to defend it, either by words or action, unless one is certain in one's own mind what it is. And in so far as the democratic idea has lost its vitality, I am convinced that this is due to the fact that the conception of man as an ethical and spiritual being has been reduced to a consideration of him as a mere product of economic or biological forces, a totally materialistic formula.

The conception of a man as a product of economics is the essence of the philosophy of Communism. The conception of man as a biological product, his destiny entirely determined by his racial chromosomes, is the essence of Nazism. The conception of man as a child of God—that is to say, as a soul, capable of choice, capable of reason, capable of developing and perfecting himself in the image of the ideal—is the basis of democracy.

It is the only philosophical justification for democracy. For if the human being is only the product of forces which move according to some mechanical myth, then the business of social organization is to follow that myth regardless of the individual. As a logical result, therefore, you have the ant-hill society, in which the person has only a functional role.

If his role is purely functional, no limits can be set to the interference to which he may be subjected with a view to his fulfilling his mechanistic role. The State becomes the first and last cause, because only the State can see to it that he fulfills his function. The State therefore becomes God, and the God-state can direct his conscience, his will, his intellect, his erotic life, his work and his leisure.

Absolutely opposed to this is the religious conception that a man is a soul to be saved; that he shares divinity; that the goal of life is self-protection.

This faith leads logically to a quite different social goal than the mechanistic conception. For under it the aim of a society must be to produce the largest possible number of good and great human beings. And all action which is taken by organized society will take into consideration the eventual effect upon the individual members of that society. It will ask: Does this or that measure contribute to making the last member of the corporate body a wiser, kinder, more courageous, more generous, more creative person? Will it, that is to say, contribute to making him more God-like?

The final authority in such a society rests in moral principle. This is the concept of Judaism, whose people are governed by the Ten Commandments, which are nothing but ten statements of ethical principles. It is the concept of Christianity, whose adherents accept the Great Commandment which Jesus said was the sum of the law. And it is the concept of Democracy expressed by William Penn, who said that either men will be governed by God or they will be ruled by tyrants . . . The essence of the democratic idea is therefore not mechanical but spiritual.

It is not comprehended by such phrases as "majority rule," or "representative government," or even "economic equality." In our own days we have flagrant examples of majority rule being used to support the most absolute despotism; and people are actually fooled by the popular plebiscites under which the masses are cajoled, bought and propagandized or terrorized into putting a "yes" on some ballot or other.

There is nothing imperative to democracy in the two-party or many party system. These are only instruments—tools—for the functioning of the democratic process, and the dynamics of history perennially demand that in the interest of adjustment to inevitable change we scrap some tools and invent new ones.

It is possible to imagine a Soviet state which would be democratic. It is also possible to imagine a corporate state which would be democratic. It is not the form that determines the content but the content that determines the form—in art, as in life, and in the organization of society. The nature of society is determined by the ideals which move its members.

If the ideal is the deeply religious conception that the human being's first loyalty must be to God—that is to say to the best in his own nature—then there are definite limitations set upon the encroachments of organized society upon him. It may and must impose upon him certain restrictions and inhibitions in the interests of the general welfare, but it may not compel him to believe what his intelligence denies or twist his tongue to what he thinks is a lie.

All of our civil liberties derive from this concept of the dignity of man, of respect for the person as something sacred. That is why the Declaration of Independence says that men are endowed with inalienable rights by their Creator.

The practical justification of this faith is that all the great creative periods in history have embodied this concept of human dignity and individual responsibility before God. This concept has been the great liberator. Out of it has come all that we have of science, whose ideal is truth; our greatest poetry and art; humanism; all noble and chivalrous conduct, and even all heroism. For the only heroic act is a voluntary act. If a man is

brave because there is a pistol at his back to shoot him if he is not, where is the courage? Out of this concept and out of it alone has come and can come the liberation of races and of submerged social classes.

It is the only really perenially revolutionary idea. It is the idea inherent in the concept of conversion: namely, that man being endowed with a yearning after a never-realized ideal of something greater than himself, and being equipped with reason and intelligence which set him above the animals, is capable of recognizing good and evil, and, observing his sins and repenting of them, can change his way of life and change himself, and thus be renewed.

Among the Refugees in France

BY GERTRUDE TOWNSEND KERSHNER

During the last months of the civil war in Spain, Howard and Gertrude Kershner were sent over by the American Friends Service Committee to direct our relief program. By the time of their arrival in France, developments were such that it seemed best for them to operate from Paris. While our own program is related primarily to people in Spain, we welcome this vivid, first-hand report on the situation of Spanish refugees in France.

ONE of the problems which the International Commission has been attempting to solve is the supplying of bedding and clothing to the Spanish refugees in France. The team of which I was a member has just finished visiting camps in Northern and Eastern France.

We visited the prefecture of police in Arras on the morning of April 3rd at nine o'clock. They said, "God must have sent you here today," for two thousand soldiers have unexpectedly arrived to prepare the new trenches and fortifications along the Belgian border. They are working out-of-doors and must have their blankets which were loaned to the refugees two months ago. This means that two thousand refugee women and children will be without blankets tonight." Several men had been out that morning since seven o'clock gathering blankets from homes, hospitals and institutes. They found about one thousand. Some of the refugees had their own. We phoned to Howard Kershner in Paris and asked for a loan of seven hundred and fifty blankets to be sent at once. He said that he would do his best, but warned us not to repeat such a request every day. The following day the same request was repeated from the south of France.

The weather was rainy and cold, the shelter was poor and the refugees were advised to sleep with their clothes on that night. At the same time the police ordered the fires to be kept going all night.

As we entered the first camp in Lens, my eyes fell upon two little boys who seemed to stand out from the rest of the group. Leomcio Calvo, of eleven years, bravely restrained his tears as he told us that his father had been killed, and that when they took him and his little six-year-old brother away, his mother and baby brother were still in Madrid. Would we help him find her? I took their pictures. He followed us to the gate as we drove out of the muddy yard. I shall never forget his smiles as he stood there and waved us goodbye. They had no blankets that night but we were glad to learn that they were received the following day. We have a very nice letter of thanks from the Prefect of Police in the department of Calais.

Little Marie Exposiso, four years old, was found alone on the road near Perpignan. Her name was pinned to her dress. She was in one of the groups in Berck Plage. Her toes were in her shoes, which were two inches too short, her heels were bare and the back part of her shoes were mashed flat. She had passed the crying stage and could only sigh. We bought some warm socks, underwear and shoes for her. Cookies or new shoes didn't produce smiles, although she did look proudly at her feet. Her chapped, plump little face didn't look as though it could ever smile again.

The ten camps in Berck Plage were housed in hospital rooms. The danger of infection, of spreading diseases and propaganda, made it necessary for the authorities to keep the refugees in the rooms and not allow them to walk around the buildings. In one large, sunny room there were forty boys about fourteen to sixteen years of age, who had not been outside of the room since their arrival six weeks before. The clothing, food and sanitary conditions were good, but they had nothing to do. In another room were fifty girls who had been in that one room for 65 days with no occupation. They said this is a very nice place, but we will go crazy.

We saw hundreds of women sitting with their hands folded. They begged us for writing paper, pencils, yarn and sewing materials. In one place we found about fifty mothers with babies and small children with skin diseases. The French doctors and nurses were giving them excellent care. There were rooms for persons with the grippe and in another room were ninety Basque children, all in bed.

These hospital rooms must be vacated in less than a month to make room for French invalid children who come in the summer time. The sub-Prefect of Police in Montreuil showed us an old monastery, well out of the town, which would accommodate nearly one thousand persons. There was room for gardens, wood to chop and plenty of sunshine for all. The town offered to clean the monastery, put it in order, provide modern sanitary facilities, showers, etc., but they asked us to provide the beds and bedding. Until this is ready, the sub-Prefect agreed to send teachers to the boys and girls in the rooms mentioned above.

Miss Ingebjorg Sletten, a journalist from Norway, who accompanied us for four days on our inspection trip, was with us when we saw the monastery. Norway had already given generously to the International Commission for Spanish relief, but after her story about the monastery, they made another contribution for the purchase of these beds. With

WHAT IS WAR?

War? What is war?
Can you ever forget?
War is a parting
While hot teardrops are
smarting.
War is a parting;
It is grief and regret.

What is war you enquire?
War is not marching of
synchronous feet,
Nor wearing of uniforms, shining
and neat.
It is blood-reeking mire,
Where both body and soul go
down in defeat.

What is war? You know well.
It is fighting, urged on by a
desperate fear,
While praying for death, yet
dreading it near.
It is earth's direst hell,
Where hatred's fire burns, to
blight and to sear.

War? What is war?
Vain is its shibboleth—
War is not glory—
It is loathsome and gory.
War is not glory—
It is slaughter and death.

SARA R. STANSBERRY.
Whittier, California.

arrangements all completed we now learn that the monastery has been taken over by the military authorities for the use of French troops. Some other place will have to be found for these people.

All of the towns around the Vimy Ridge section were completely destroyed during the war. These people had been refugees themselves. It was in this area that we found the best camps. The townspeople are doing all that they can: they take groups of children to their homes regularly; they bring food and clothing to supplement the government gifts; they furnish them with sewing and knitting materials. In several places I saw sewing machines. Children were playing and all seemed busy and happy. I talked with one miner's wife who has, for more than a month, brought dinner for five every evening.

In Chalons-sur-Marne, a French lady had adopted a five-year-old Spanish girl and had given her excellent care and all of her love. Later they found the child's mother and had brought the child to the camps to see her while we happened to be there visiting. She sobbed for her mother and held the dirty little hands of her sister and brother in her kid gloved hands, while the heart-broken foster mother looked on.

We found one woman with two children who had lost three children and her husband, killed by bombs on the road near the border. In spite of her grief she had been the most faithful helper to the manager in her camp and with his recommendation we were able to place her as helper in a permanent camp where her two children will receive a good education for one year.

We have seen only 165 camps in five departments, and about 5,500 refugees. There are 450,000 refugees in 1500 camps scattered all over France.

Too much cannot be said in praise of the French Government for their kindness, as it is costing them more than seven million francs a day for these refugees, who are housed in barracks, old theatres, summer camps, hospitals, gymnasiums, athletic clubs, etc. All who can, will go back to Spain as soon as possible, but this is a slow process and a large percentage are afraid to return. Nearly all have lost members of their families. Their greatest desire is to locate missing father, mother or child. They are fragments of families, not knowing whether their loved ones are lost or dead.

Government authorities have received us with appreciation and exceedingly great courtesy and in most cases have stated that it is the first time that anyone has taken any interest or enquired about the welfare of these refugees.

Five other teams have also been visiting camps. We have now assembled fairly accurate information concerning the needs of these refugees all over France.

The International Commission is spending one million three hundred thousand French francs to meet the most urgent of these needs, and several other organizations are also supplying a very large amount of money for this purpose.

Paris, May 22, 1939.

THROUGH BENEFIT OF THE WIDER COMMUNITY

BY THE DUKE OF WINDSOR

(From NBC broadcast of May 8)

I am speaking tonight from Verdun where I have been spending a few days visiting one of the greatest battlefields of the last war. Upon this and other battlefields throughout the world millions of men suffered and died, and as I talk to you from this historic place, I am deeply conscious of the presence of the great company of the dead, and I am convinced that could they make their voices heard, they would be with me in what I am about to say.

For two and a half years I have deliberately kept outside of public affairs and I still propose to do so. I speak for no one but myself, without the previous knowledge of any government. I speak simply as a soldier of the last war, whose most earnest prayer is that such cruel and destructive madness shall never again overtake mankind. I break my self-imposed silence now only because of the manifestation that we may all be drawing nearer to a repetition of the grim events which happened a quarter of a century ago.

The grave anxieties of the time in which we live compel me to raise my voice in expression of the universal longing to be delivered from the fears that beset us and to return to normal conditions.

You and I know that peace is a matter far too vital for our happiness to be treated as a political question. We also know that in modern warfare, victory will lie only with the powers of evil. Anarchy and chaos are inevitable results with consequent misery for us all.

I could not claim for myself the expert knowledge of a statesman, but I have at least had the good fortune to travel the world and, therefore, to study human nature. This valuable experience has left me with the profound conviction that there is no land whose people want war. This I believe to be as true of the German Nation as of the British Nation to which I belong, as it is of you in America and of the French Nation on whose friendly soil I now reside.

International understanding does not always spring up spontaneously of itself. There are times when it has to be deliberately sought and negotiated, and political tension is apt to weaken that spirit of mutual concession in which conflicting claims can be best adjusted. The problems that concern us at this moment are only the reproduction on a larger scale of the jealousies and suspicions of everyday life. In our personal contacts we all strive to live in harmony with our fellowmen. Otherwise modern civilization could never have come into existence. Are we now going to destroy that civilization by failing to do internationally what we have learned to do individually? In their public utterances, the heads of all governments are as one in declaring that war would be disastrous to the well-being of their people.

Whatever political disagreements may have arisen in the past, the supreme importance of averting war will, I feel, confidently impel all those in power to renew their endeavors to bring about a peaceful settlement.

Among measures that I feel might well be adopted to this end is the discouragement of all propaganda which, from whatever source it comes, tends to poison the minds of the people of the world. I personally deplore, for example, the use of such terms as encirclement and aggression. They can only arouse just those dangerous political passions that it should be the aim of us all to subdue.

No, it is in a larger spirit than that of personal or purely national interest that peace should be pursued. The statesmen who set themselves to restore international security and confidence must act as good citizens of the world, and not only as good Frenchmen, Italians, Germans, Americans or Britons. The benefit of their own nations must be sought through the benefit of the wider community of which we are all members.

In the name of those who fell in the last war, I urge all political leaders to be resolute in the discharge of this mission. I appeal to them in the name of the living whose existence and happiness are in their hands, and I appeal to them especially in the name of the youth of the present day with all its incalculable potentialities of future service to the human race.

The world has not yet recovered from the effects of the last carnage which in each and every country decimated my generation. The greatest success that any government could achieve for its own national policy would be nothing in comparison with the triumph of having contributed to save humanity from the terrible fate which threatens it today.

Somehow, I feel that my words tonight will find a sincere echo in the hearts of all who hear them. It is not for me to put forward concrete proposals. That must be left to those who have the power to guide their nations towards closer understanding. God grant that they may accomplish that great task before it is too late.

SOME GENEVA REACTIONS TO "UNION NOW"

BY BERTRAM PICKARD

In view of the lively discussion and debate that Clarence K. Streit's book, "Union Now," is arousing both in England and the United States, it may be of interest to Friends to hear something of the reactions in Geneva, where this bold proposal (for a Federal Union of the leading democracies) was not only conceived but also launched in the shape of advance proofs of the book, printed appropriately enough, in the rue Aristide Briand situated "in the Free Zone between France and Geneva."

But first a word about the author himself, whose departure from Geneva together with his family after their ten years stay, is regretted by a wide circle of friends and acquaintances.

Clarence Streit was a hard-working and conscientious journalist. His long lean figure was always to be seen where "news" was thickest and most authentic. As representative of so influential a newspaper as the New York *Times*, doors opened easily to him. Once in, his competence and discretion preserved the relationship.

Nevertheless, Streit is not a typical journalist. He has a crusader streak in him which at times earned for him from his harder-boiled colleagues the title of sentimentalist, or even crank. However, he was "hard-boiled" enough himself to go his own way quite undeterred by the attitude of others, and sufficiently sure of himself and of his conclusions to turn away without apology from the role of earnest League advocate to make his passionate plea for democratic federal union.

It is hardly surprising that "Union Now" (*Harpers*, 344 pp., $3.00) should not have been very well received in certain Geneva circles; or that some of those who are wrestling day by day to save what can be saved of Covenant principles and methods should feel aggrieved that a former ally should jettison Geneva and offer instead—a dream? "The book is wrongly named," a high official exclaimed to me yesterday. " 'Union' is all right, but 'Union *Now*' is a delusion; in twenty, fifty, a hundred years,—perhaps, but not today."

Doubtless it is to the good that, in characteristic enthusiasm for a new idea, Clarence Streit refuses to be paralysed by the stupendous practical difficulties that lie athwart the road to Union not only of fifteen democracies but of any two or three of them. It was inevitable that in such a book the difficulties should have been minimised rather than maximised.

Nevertheless, they have been minimised: and it is well to admit it. Streit tilts against the evils of "national sovereignty" and suggests that because the thirteen sovereign States of the American Confederacy sunk these separate sovereignties in the Philadelphia constitution, there is not reason why France, England and the United States, together with other sovereign states, should not do likewise.

Naturally he admits that the latter proceeding would be much more complicated than the former; but, if boldness of suggestion and faith in the accomplishment of right ideas be good, is there not a certain danger in leading people to imagine that some revolutionary goal is already within sight? For example, Clarence Streit barely refers to the significance of the American Civil War which, whether fought about slavery or secession, or both, revealed a bitter conflict of outlook and will *within the Union*. It is true, as Streit points out, that none of the democracies he proposes for Union have been at war with each other for a hundred years; nor are likely to be. Yet who can say what Englishmen or Frenchmen might feel, faced by decisions of a Federal Executive with which they profoundly disagreed, and which might hold the issues of life, or death. Internecine strife within Union would be actually more disastrous for Democracy than the present separateness. Is that danger quite imaginary.

But, if I have brought out some of the criticisms one hears of "Union Now," I want to conclude upon a different note—a note of gratitude for the stimulation to thought and imagination that we all owe to Clarence Streit on account not only of the boldness and imaginative range of his plan, but also of the painstaking compilation of the data for forming a judgment.

Personally, I have been surprised at the amount of commendation—and sometimes even adulation — that one has heard of the book in Geneva circles. Without doubt "Union Now" appeared at the psychological moment. When, in 1936, Clarence Streit lectured on the same theme to the Geneva Institute of International Relations, the theme hardly stirred a ripple. Then high hopes were still entertained for the League. Today when every thinking mind is strained in search of solutions for present or impending catastrophe, new ideas have their chance.

I say "new ideas," but as a matter of fact the most convincing aspect of "Union Now" is the fact that Clarence Streit bases his case not only upon the arguments of the great theoreticians of Democracy (e.g. Lord Acton's famous essay on Nationality of 1862), but also upon proved experience (the American South African experiments).

In this connection one has noted with

(Continued on page 8)

TOWARD ENLIGHTENMENT AND PEACE BY RADIO

BY E. HARRIETT DONLEVY

A world-wide short-wave Station, carrying no advertising and "dedicated to enlightenment," today holds within its beams a powerful instrument for world peace and for better understanding among the nations. This Station, WIXAL in Boston, founded by Walter S. Lemmon in 1935, is now contributing its share to the cause of peace.

Such broadcasts as "World Youth Speaks," "Round Table on American Public Policy," "Truths Behind the Headlines," and the Harvard University series, "Splendors of Literature," have been arranged to enlighten listeners in many lands—especially those far from educational centers.

In a sane, constructive plan to build world peace through world understanding, WIXAL has arranged its series of broadcasts, "The Quakers in World Service," on Sunday afternoons during June, at five oclock E.S.T.; "Pathways to Peace" and present Day Problems of Peace," conducted by the World Peace Foundation, are still other series pointed toward the horizon of peace.

Good will broadcasts to Latin America, France, Scandinavia, Greece, Holland and occasional broadcasts to other nations, aid in establishing a deep-rooted understanding between America and her neighbors. Through such programs as "Survey and Analysis of Recent American News," in German, unbiased commentary on American affairs is presented so that listeners abroad may have a clearer conception of events in this country.

This Station is listener-owned and maintained, and counts among its friends, auditors in Great Britain, France, Germany, Italy, Belgium, the Netherlands, Switzerland, Estonia, South Africa, New Zealand, Bermuda, Haiti, Puerto Rico, Panama, Argentina, Mexico, Cuba, Honduras, Nicaragua, Brazil, Canada, the Virgin Islands, and the United States. Listeners actively aid in formulating the programs and in having their enlightening, peaceful messages sent to all corners of the earth.

Above the speeches of war and rumors of strife, the World-Wide Broadcasting Foundation, through its Station WIXAL, has joined all peace-loving world citizens in the quest for world peace. The purpose of WIXAL is clearly stated by Mr. Lemmon in the charter: "To foster, cultivate and encourage the spirit of international understanding, and to promote the enlightenment of individuals throughout the world." Printed programs will be sent to those writing to Station WIXAL, University Club, Boston, Massachusetts.

Mei Ling—A True Story from China

BY MURIEL LESTER in *Fellowship*

THIS is the story of Mei Ling, a seventeen-year-old village girl in a remote country area of China. I can tell neither her name nor her province because that would endanger her life. We have a mutual friend, she and I, a well known British doctor and I think I know why he gave me permission to publish this. As he got up from the table where he had been holding us all spell-bound with this story, he said, "It was one of the greatest spiritual experiences of my life."

Mei Ling heard that a school was being set up near her village by the foreign friends who lived five miles away. She soon learnt to read and write five hundred of the difficult Chinese characters, and before long was making herself useful in helping the other scholars, men, women and girls. The war had been going on for more than a year, but the farmers and peasants of this village could not believe that the Japanese soldiers would ever reach them. Whenever they were warned of danger they would say, "Oh! such things will not happen here."

But one day the wind blew from a different quarter. They heard the machine gun fire. Soon a stream of refugees began trekking through the village, helping along their wounded and carrying bedding and babies. Now they started preparations. Mei Ling's father heard how the soldiers usually seized as many women and girls as they wanted, and one of the three chief reasons for the high death rate among non-combatants was that the men who tried to protect their women folk were bayoneted. He couldn't afford to be killed. What would the rest of the family, the younger children do? So he called his daughter to him and said, "You must make a plan for yourself." She understood that that meant, "Get out."

Some ten miles away there was a little clinic run by two Chinese men who were working under the direction of my doctor friend. Mei Ling walked over there and offered her services as a volunteer. They were glad to have her. She was quick to notice what needed to be done and did it cheerfully.

After a few weeks the Japanese soldiers were nearing the clinic, and the men who ran it knew what would happen to them if they tried to protect Mei Ling from their lust. So they, too, said to her, "You must make a plan for yourself." As they expected she would jump down the well they made a noise at their work and talked loudly for they liked Mei Ling and did not want to hear the splash. But there was no splash. Mei Ling went a little way away, cut off all her hair, dressed herself like a man, put on big farmers' boots, assumed a deep voice, and then came back and asked for a coolie's job at the clinic. The men were glad of help and wondered where the coolie had come from. When they found how clever their new helper was with the patients they recognized Mei Ling but said nothing.

When the Japanese soldiers arrived they brought in their wounded and ordered the Chinese to treat them. All day long Mei Ling worked hard washing wounds, bandaging limbs, giving anaesthetics, with a pistol held to her head by a Japanese soldier in case she ill-treated one of her country's enemies. At sundown the Japanese went away and barricaded themselves in their own camp taking their wounded with them. This is the regular custom in much of the Japanese-occupied areas of China, where after sunset the Chinese come out from their hiding, carry on their business, make their plans, and settle their affairs till daybreak. The three clinic workers were glad to be alone. They wanted food and sleep. "What will our fellow-countrymen do to us tonight when they find we've been nursing the enemy?" asked one. "Kill us, probably," said another. "Let's go to sleep now in any case," said Mei Ling. And they did. Soon they were awakened by a great bang on the door. They picked up the lantern and went out to meet whatever awaited them. They opened the door and there stood the Chinese soldiers with their wounded, waiting for their help. "Come in," they cried gladly. And all night long they worked on their own people.

Before dawn the Chinese went off and in the morning back came the Japanese. This went on for six weeks. One Sunday morning at the hospital fifteen miles away the doctor who was giving the address saw a strange looking creature seated, not on the right among the men, not on the left among the women, but all alone in the passage between. Was it a woman or a man? Somehow its expression seemed familiar, and the 'creature' looked very intelligent, and occasionally when he made a good point smiled and nodded at him. He could not remember where he had seen such a person before. He kept fumbling for his next word as he taxed his memory. When the service was over he inquired who or what was sitting in the middle of the church.

"Don't you remember Mei Ling, the girl who learnt to read so quickly?" said the teacher, and he gave the doctor an account of her adventures.

"But if she's working under the Japanese in the clinic fifteen miles away, how did she get here?" inquired the doctor.

"They had run out of chloroform and anti-tetanus. Mei Ling knew we had plenty here, so she came along and climbed over our wall last night," answered the teacher.

"What courage," exclaimed the doctor, "to come five miles through Japanese, five miles through Chinese, and another five miles through Japanese territory alone!"

"Yes! None of the men would come, so she had to," added the teacher.

"I want to see her at once. Can I?" asked the doctor. But Mei Ling could not be found. Having got her supply of chloroform and anti-tetanus she had climbed over the wall and started the return journey.

It was some months later when the doctor saw Mei Ling again. Many battles had raged since then and many villages had been liquidated, Mei Ling's among them. No member of her family was left alive. Modern warfare is very thorough, and the technique for the destruction of Chinese villages is to send soldiers with machine guns into the various farms, spray the inhabitants, human, four-footed and feathered, with bullets, withdraw the soldiers after setting fire to the thatched roofs, and place machine guns outside the village, one at each corner, so that if any one is left alive to escape from the fire they are mowed down by the guns.

The town near the clinic had been taken by the Japanese, recovered by the Chinese, and retaken several times. The Japanese had shut down the clinic, and the town was in their hands when the doctor visited it. He noticed that an old missionary compound had been turned into a refugee camp. "Who was responsible for this?" he wondered, and went to inspect it. He found one hundred and fifty families enjoying safety here, also their livestock, pigs, fowl, and cattle. Everything was very orderly. No refugees seemed to be idle. They were organised so that each took his turn in the cooking, cleaning and other work of the camp. Educational classes were being held, also and handicrafts carried on.

It was some time before the doctor found the person in charge. It was seventeen-year-old Mei Ling, the coolie. She was overjoyed to see him, and they had much to say to each other. She asked him to lead the evening prayer that night, but he wanted to be led by her,

so he said that he would rather sit with the people. Let the usual procedure be followed.

When the large assembly gathered together, men seated on the right, women on the left, Mei Ling stood up and read aloud some written prayers. Among the petitions was one that God would bless and comfort the Japanese who were probably suffering as refugees, many of them, just as the Chinese were. Then she put down the printed paper and made up her own closing prayer:

"Oh Lord, please help us to root out of our hearts all pride and anger and fear because we know these are the things that make wars."

ENGLISH FRIENDS SPEAK ON CONSCRIPTION

An Appeal to the Nation

In entering its firm protest against the Military Training Bill, the Society of Friends is led to do so upon the fundamental ground of its understanding of the nature and purpose of God, and of the faith learned of Christ. The compulsion of men to learn how to destroy their fellow men is an assumption by the State of an authority over human personality that is an outrage upon God and man.

It is therefore to the principle of this Bill that we are primarily opposed. We are concerned not only with those holding a clear objection of conscience, but with the wrong done to large numbers of youths who have no clear thought upon the matter, but whose mental and spiritual attitude to their fellows is now to be formed in a military environment.

We are also deeply concerned with the great "departure from old traditions," traditions of free government and free persons, that cannot be maintained under any military conscription.

We are conscious of the inroad made upon the homelife of the nation where every family is to be made contributory in its youth to military needs. We regard this as in no way leading to any true peace.

We believe that the imposition of conscription in the country as a reply to war preparations elsewhere will only serve to establish here the militarised national life under which human personality is being debased in so many other countries.

The peace of Europe cannot be attained by extending the system of pitting military power against military power, but only in a genuine meeting of the needs of nations and in a just sharing of resources.

ARTHUR J. EDDINGTON,
Clerk of the Meeting for Sufferings.

EVEN CHICAGO TRIBUNE CAN BE RIGHT!

(From two recent Editorials)

There are a lot of people in this country, especially along the Atlantic seaboard, who believe that America should give the fullest support to England and France against Germany and Italy. The argument of these people is quickly stated. If England and France are defeated in war Fascism will dominate the entire world. Democracy will be dead in Europe and its survival in America will be rendered impossible. Therefore we should give England and France our moral and economic support now and pledge them military support if war comes.

The aim of the people who talk this way is to preserve liberty in America. It is an aim which all but the fewest Americans will accept. The question to be decided, then, is not whether we wish to preserve liberty but whether liberty can be preserved by an Anglo-French-American alliance and in no other way.

Twenty years ago we tried to save the world for democracy and, though we won the war, there is less democracy in the world today than at any time in the last century. Evidently victory in such a war is not enough. Those who propose a world war as a means of preserving liberty are proposing an absurdity. A nation engaged in such a war is a nation without liberty; and a nation which has readjusted its economy for war is a nation which must expect to undergo a long period of economic and political regimentation after hostilities cease. Where there is regimentation there is no liberty because to make the economic controls work the freedom of the people to express and pursue their own ideas must be destroyed.

There is a fair chance to preserve democracy in America even should the Fascists win 3,000 miles away in Europe and 6,000 miles away in Asia. Against this chance must be reckoned the high probability that a world war would destroy liberty in every country which participated in it, including America.

The world war, restudied, might lead Americans to some conclusions for which they are not yet prepared. If the United States had not entered that war the idealistic causes it championed might be much safer today in Europe. They are almost completely wrecked. Accrued evidence suggests that Woodrow Wilson's peace without victory was defeated by America's fight to make the world safe for the democracy the dictators suppressed.

The peace without annexation, without indemnities, and with freedom for minorities was wrecked because as Russia withdrew from the struggle the United States came in. The loss on the eastern front was compensated by the gain on the western and the allied powers could reject the overtures from their almost exhausted enemies and go on to victory without peace, to the treaty of Versailles, to the folly which wrecked Europe, and to the dictators who are supposed to be about to wreck it again.

We do not know what might have been. We only see what is, but we do know that American intervention was the deciding factor against peace and for war. The possibility of another American intervention may again be just that.

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GENEVA REACTIONS

(Continued from page 6)

great interest the quick marriage of minds that has taken place between Streit on the one hand and the Round Table Group on the other. I advise all those who are interested in "Union Now" to read the speech on "World Order" delivered by Lionel Curtis at Chatham House on February 21, 1939 (International Affairs, Vol. XVIII, No. 3, May-June, 1939, Chatham House, St. James' Sq., London, S.W. 1.) in which he describes how he was himself influenced by the American experiment in dealing with the problems of South Africa, by his recent meeting with Streit, and by his enthusiastic reading of *"Union Now."*

Whatever the practical outcome may be, it is certain already, as Lord Lothian, the newly appointed British Ambassador in Washington, put it recently, that Streit "has put a bit of leaven into human thinking which will surely bear immense fruit in the future."

Where, in any reasoned system of philosophy, is there a firmer foundation stone for reality than the Christmas message, "Peace on earth to men of good will"? Peace to those, and only to those! It has always been true, and always will be true. It rests upon the greatest of all affirmations—the ultimate sacredness of every self: the right of every self, of whatever race or creed or place in the social order, to respect and good will.—GUY EMERY SHIPLER.

Concerned Friends on Pilgrimage

By Paul P. Younger, Pilot

FRIENDS have long ministered one to another and from place to place upon the basis of carrying out concerns. This has become less and less common until of late we scarcely ever hear of "concerned Friends." Whether this is because our work has become more highly organized and professionally directed and there isn't the need there once was for this type of service, or whether Friends have failed to respond to the urge of the Spirit in this matter, or whether or not there may be other reasons I cannot say, but there developed recently in connection with the work of the Five Years Meeting Board on Christian Education a concern which resulted in five Friends of California Yearly Meeting making an extensive visit among other Friends of six Yearly Meetings, covering some 5,700 miles by auto travel and contacting Friends of thirty or more different Meetings.

The itinerary was arranged jointly by the Board on Christian Education of California Yearly Meeting and by the division on Youth and Student work of the Five Years Meeting Board. The venture has been called a pilgrimage and the pilgrims so called were Paul P. Younger, president of the California Board, Amy Outland, director of Children's work, Sheldon Newkirk, director of Young People's work, Mary Kershner, a leader of Young People's work, and Robert Bates, president of the California Yearly Meeting Christian Endeavor Union.

Welcomed Among the Kickapoos

April 10 marked the beginning of the journey. It was after 1468 miles of travel and during the third day out that we came across the first Friends settlement visited, the Kickapoo Mission near Chandler, Oklahoma. William and Marian Byerly, directors of the work there, welcomed us as though we were old friends although none of us had ever met before. It seemed good to have the first visit of the pilgrimage characterized with that kind of warm and cordial greeting, and may I say that Friends were just that kind and loving all along the way.

Our concern to visit the Indians of the mission resulted in a call at the wikieup of the sister and mother of Myra Frye, one of our California Yearly Meeting workers among the Indians of Los Angeles. True Indian hospitality greeted us and we left feeling a little more keenly the tie that binds us together and realizing something of the problems which are faced in helping Indians to lay aside the religious traditions of their tribe in order to make Christ supreme.

In Perils of Cyclones

Amy Outland described our visit to Friends at Union, which is just north of Chandler, as a homecoming. It truly was that for her. Friends from three Monthly Meetings packed the meeting-house to hear the message which she had on her heart for them. The rest of us delivered our concern and felt free to go on our way the next day, but Amy Outland just couldn't leave so quickly and so stayed on for further ministry, catching up with us at Wichita.

A short trip of about two hundred miles brought us to Alva, Oklahoma, and that night the town was terribly stirred by a cyclone. Had it been in the days of the Apostle Paul, the visiting Friends might have been jailed for bringing a visitation of evil spirit upon the place, but instead we entered earnestly into prayer for the stricken families and conferred with leaders of the church on their problems in the program of Christian Education.

'Twas Homecoming at Wichita

The next day being Sunday, we planned to be in Wichita, Kansas. The fact that three of us were graduates of Friends University and four of us former residents of the city, made our visit to Wichita of special interest. Here we contacted all five Friends meetings with the Gospel message, held conferences on Christian Education and brought and received greetings from and for Friends from east to west. Our hearts were warmed and our courage strengthened as we shared with them and they with us in the love of Christ.

While the Kansas Friends gave us a warm welcome, the elements of nature gave us quite a cold send-off with snow and rain. After a day's driving, it seemed mighty good to sit in the evening at the fireside of Dr. John Outland of Kansas City and to bear our concern at the family hearth.

What the Days at Richmond Meant

Wednesday morning found us in Richmond in time for the opening session of the annual meeting of the Five Years Meeting Board on Christian Education. To us of California the Board meeting was a time of prayerful and profitable planning and we feel that our responsibilities are multiplied because of this opportunity. During these days of sharing in plans for the future, our contacts with representatives from more distant Yearly Meetings than we could visit made more real to us than ever before the bond of fellowship which Friends across the country should increasingly enjoy. Ours is a united task. We may be able to do some things separately but the great task which God has given us is a task too large to be accomplished without the help of each other.

As Swarming Honey Bees in Iowa

Finally the time came for us to face toward the Golden West, and with a list of appointments as long as your arm and a load of enthusiasm for the work of Christian Education among Friends we made our way toward Iowa, where, as Errol Elliott had said, "You are to be scattered as a swarm of honey bees." This became a reality. We spent Sunday in Iowa and when we collected ourselves together on Monday we found that Friends of ten Monthly Meetings had been contacted and a very fine cooperative spirit experienced at each place. Our ministry found its place among both rural and city Friends, and everywhere we found a hunger for better ways of carrying on the teaching task of the church. Pastors earnestly inquired concerning the future of Christian Education among Friends, and each leader waited earnestly for some constructive suggestions along their line of work.

As we sped westward in our high-powered automobile, we thought of how early Friends traveled over the same country by ox team facing undauntedly the hardships of pioneer life. And as we went we reasoned among ourselves that if Friends today would manifest the same zeal in forwarding the Kingdom of our Lord it would not be necessary to lay down meetings nor to curtail our programs on account of the lack of leaders and money to carry on the work.

Nebraska Elements Stage Welcome

While Iowa is noted as a place for thunder storms, the elements arranged to meet us at Central City, Nebraska, with a combination of lightning, wind, dirt, hail and rain. This curtailed the extent of our ministry in Nebraska, but we thoroughly enjoyed what contacts we made in and around Central City. Our physical necessities were sumptuously ministered to and our spiritual message gladly received. Earnest inquiry was made concerning the deeper things of the Spirit for Friends and a hopeful, forward look toward richer and larger goals in Christian Education was much in evidence.

When we reached Denver, Colorado, on Tuesday afternoon and once more caught sight of the mountains we said one to another, "Now we shall not be out of sight of the mountains for the rest of the journey. Now we can truly say with the psalmist, 'I will lift up mine eyes

unto the hills from whence cometh my help.' "

AT THE FAMILY TABLE IN DENVER

It had been announced to us previously that the Denver Friends were going to spread the family table in the church social hall and welcome us with the breaking of bread as well as by prayers; not from house to house as in the days of the Apostolic church but in the house of the Lord. After dinner we also sat around the table of the Lord and broke spiritual bread together. The work of young people, children and adults was discussed in the light of the total program of Christian Education.

While at Denver, we learned that we would stop for a visit at Palmer Lake where a very fine piece of Christian Education work is being conducted as a community project. Although we came unannounced, hot tea was ready for us in the parlors of the parsonage home, and here again Friendly ties were strengthened and the Lord praised.

IN SERVICE AT COLORADO SPRINGS

That afternoon we journeyed toward Colorado Springs, passing through the Garden of the Gods where giant boulders point reverently toward the sky. We thought of the giants of character scattered across the country among Friends who stand firm in the faith, pointing toward a more effective work than the church has ever known.

Towering Pikes Peak, standing as a guard over the city of Colorado Springs, stood etched against the evening sky as we drove up to the parsonage home of Scott and Grace Clark. Our coming had been announced and the Wednesday evening prayer meeting hour was given over to us. God seemed to bless our ministry in a special way that night and we were strengthened to go on our way the next morning.

After an early breakfast, plenty of instruction and a bundle of maps, we turned to the mountain roads. I think I shall never forget the moment we reached the summit of Monarch Pass. Looking down the western slope of the Rockies from that vantage point some 11,000 feet above the level of the sea, you see only a great sea of pines, the ranges looking almost like the waves of the ocean and the great expanse of pines reminding you of the book, "Moving Millions." The virgin forest, never yet touched by the hand of man, we likened unto mission fields which have never been touched by the Gospel message.

WORDS FAIL CONCERNING PAONIA

The westernmost meeting before you edge out of Colorado and on to California is Paonia. Here, one thousand miles from the nearest meeting on the Western coast, and some three hundred miles from Colorado Springs holds forth a group of the finest people on earth. Words fail me at this point to express what our contact here meant to both us and to them; but now the bond of Christian fellowship with these Friends has become a reality.

If there were any disappointments during the entire pilgrimage they have faded into insignificance, and the only things we remember were most pleasant and happy experiences in Christian fellowship with the Friends everywhere we went. If they all feel as we do about the venture they are living in the hope that another such series of contacts may be made in the near future.

YEARLY MEETING BIBLE READING CAMPAIGN

The Yearly Meeting of Friends for New England has just completed its second Bible Reading Campaign. The outgrowth of a concern by a Quarterly Meeting Superintendent of Bible Schools, this year's Bible reading was based on the Queries and forms a project in Friendly training as well as Bible reading. A committee of three, including the Yearly Meeting Superintendent, compiled the readings and promoted the campaign, in sections of four weeks' readings.

Section one contained the Queries, a paragraph of rules and explanations, and four topics, each emphasizing a query, or part of a query. The six-page folder was designed to hold the succeeding sections of four pages each, making a booklet small enough for pocket use, or Bible bookmark if sections were used separately.

Response to the readings has been gratifying, and their use is varied with different schools. One school reads the query and gives the references. The following week questions are asked covering the weeks' reading, and a new section promoted. Another school uses them in the home department; another as a Monthly Meeting project. Non-resident members are receiving them, and individual members take them for personal use. Whatever the method used, it is certain to find a place in the meeting.

The Readings are not graded, but are chosen with the entire membership in mind. Familiar passages are cited, and also some new material bearing on the subject. This stimulates thinking and gives a new approach to a familiar field. It is not an exhaustive study but a stimulus to further reading of the Scriptures.

After twenty weeks of reading, and with the approval of the local Bible School, the Yearly Meeting Committee will give certificates to all who have completed the course. It is too early to state how many have completed the work but indications of interest are continually coming to the Superintendent through many channels. A list of topics covered, and the Queries emphasized may be helpful. It is obvious that some Scriptures may be repeated, as they have a bearing on several Queries, but a time lapse makes repetition less conspicuous.

Query 1. Worship; the Church.

Query 2. Christian Love and Conversation.

Query 3. Family Influence and Example; the Scriptures.

Query 4. Guidance of the Holy Spirit; the Scriptures; social life.

Query 5. Christian citizenship; Temperance.

Query 6. War and Peace.

Query 7. Sound speech; simplicity of life; Christian integrity.

Query 8. Christian benevolence and Missions; systematic giving.

In addition to these Queries, we have readings on subjects of interest to Friends, as Baptism and Communion; Race Relations; Women in the Life of the Church; and the Child in the Church.

The series is not dated, but marked for daily readings only. We hope they can be made a part of Friendly Training and Bible School work for years ahead. The Committee compiling the series have found it inspiring and confirming to their faith, and trust that the readers have truly discovered a reason for the hope that is within them, and an anchor to the soul in a time of confusion and shallow thinking. Upwards of 500 copies of each selection have been distributed to the various Bible Schools of the Yearly Meeting, and efforts made to stimulate their use locally. Our concern is that we may study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth, and thoroughly furnished unto every good work.

HAROLD N. TOLLEFSON, *Y. M. Supt.*
JOSEPHINE H. CARR,
MILDRED WOOD,
Committee.

COMPASSION

Dear little pansy with your broken stem!
My bowl is full of perfect pansies, still
I love you, broken, more than I love them.
Your velvet sheen, the perfume that you spill
Are but enhanced by your sweet frailty;
And I cannot discard you at my will,
For now I know how God must feel toward me.

SARA R. STANSBERRY.
Whittier, California.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

WOULD BROADCAST GOOD WILL FROM THE MOUNTAIN TOPS

Editor, THE AMERICAN FRIEND:

George Fox was comforted when he received the message from within, "There is One even Jesus Christ who can speak to thy condition." That principle has been one of the cornerstones of Quakerism.

In all of my experience in working with exceptionally fine people, I have never known such dependence upon God for guidance in all things, both great and small, nor such faith in him to fulfill his promises, as I have found in Lois H. McGuire.

Lois Hallowell McGuire is the daughter of Stephen R. and Anna Maria Edgerton Hallowell of Johnson County, North Carolina, who were Friends ministers. She was left an orphan at the age of five and was mothered by her older sister Dora who attended Westtown School.

At an early age Lois experienced a deep longing to give great service to God and to humanity. It was perhaps partly this longing that led her to marry a very wealthy man and experience all the glamor of society life, giving largely to charities and organizing groups for better civic life. But she did not find her longing satisfied in these things.

She gave up all this glamour and spent five years in solitude seeking to know God's will for her. She read much religious literature but that did not completely satisfy her and the message came to her as it did to George Fox, "Listen to God within thine own breast."

She listened and Christ became a living reality to her and she became willing to serve God wherever he led her. She wants to proclaim his wonders and his love from the mountain tops and to serve him in a big, beautiful way.

While she was in seclusion she heard the Still Small Voice calling, "Swannanoa, Swannanoa." She did not know what it meant then. Later she saw a vision of a lovely, white marble mansion but did not know where it was. After she came out of seclusion some one mentioned "Swannanoa" to her and she quietly asked, "Where is Swannanoa?" When she saw the mansion, she said, "This is the one I saw in my vision."

That is why Lois McGuire, as an instrument in the hand of God, has been willing to undertake the purchase of this 700-acre estate in Virginia to build there a radio station from which will be broadcast the message of Christ and the love of God to all the world. To the human ear it is fantastic and impossible. To God nothing is impossible.

I have been willing to help Lois McGuire because I believe she is really a mouthpiece for God and he wants me to help preach his love as a way to peace.

MARY I. WINDER.

1745 F Street, N. W.,
Washington, D. C.

VALUABLE RECORD BOOK IS MADE AVAILABLE TO FRIENDS

Editor, THE AMERICAN FRIEND:

So far as I know there is only one place where the Minutes of the earlier years of Ohio Yearly Meeting of the Society of Friends can be found. These I located some years ago in the vault of the Barnesville Friends Boarding School at Barnesville, Ohio. The first Yearly Meeting of the Society of Friends west of the Appalachian Mountains was organized in 1813 at Mt. Pleasant, Ohio. In 1821 the region west of the Appalachians was divided into two Yearly Meetings, Indiana Yearly Meeting being organized at Richmond, Indiana, in 1821. So far as I can find out, the Minutes of Ohio Yearly Meeting before that time, which are the common heritage of all Friends west of the Appalachians, were not printed. It seems they began to print these Minutes in 1822. The original manuscript for the Minutes covering the years of 1813 to 1821 inclusive, including nine years, occupies a record book about 7½ by 12 inches in size and covers 112 pages.

Since these Minutes are of a great deal of historic value to all those interested in the Society of Friends (Quakers), I have been trying to work out a plan for their reproduction, and find that I can get these reproduced by photographic process and bound in individual volumes at approximately $10 a copy, including the whole set.

I wrote a letter similar to this on May 3, 1939, sending copies of it to Swarthmore, Haverford, Earlham College, the Indiana State Library, the University of Chicago, Harvard, Yale, Guilford College, the Library of Congress, the Western Reserve Historical Society, the Ohio Historical and Philosophical Society of Cincinnati, the Friends Reference Library, London, and I have had affirmative replies from all but the Western Reserve Historical Society, so the project is assured. However, it has occurred to me that there might be certain individual Friends who would be glad to take advantage of this opportunity. We are not trying to make money on this project and do not expect to do so, since outside of the original negative, each volume is just as expensive as if there were only one set. Orders should be placed with me at an early date, since we hope to do this work within the next two or three months.

HARLOW LINDLEY

Ohio State Museum
Columbus, Ohio.

EVIDENCE

I follow the flight of the golden plover
From the Labrador coast to a tropical shore.
Few are the eyes keen enough to discover
The nest on the moss-laid arctic floor.

I learn that the black, abysmal ocean
Conceals the lanterned finger-squid
In whose suckered tentacles' flowing motion
Grace and speed and power are hid.

By dim, subliminal watercourses
Where shadowy thoughts like wraiths abound
I trace wild ardors to their sources
And hear commands beyond all sound.

The tireless rhythms of wing and feather,
Of muscle and fin in the fathomless deep,
Of brain and fibre working together
Prove One that shall neither slumber nor sleep.

CAROL MCLANE BURNHAM.

Cleveland Heights, Ohio.

TRADE ARRANGEMENTS ARE BETTER THAN BOYCOTTS

Editor, THE AMERICAN FRIEND:

Instead of boycotting Japan, the countries should make trade arrangements so that the Japanese could have raw materials, and therefore, would not have to fight China to acquire them. They should allow Germany the privilege of getting raw materials from other countries so that Germans would not need to ask for their colonies.

Colonies make empires out of countries instead of democracies. England, Holland, Belgium, France, and now Italy are not democracies but empires. Empires seem to be bad in every way. It takes war to get them, and the colonists are treated with more or less cruelty after they have been obtained. The best solution would be, as suggested by George Lansbury, to have all colonies put under a central government. Then there would be no temptation to exploit them.

EDITH E. L. BOYER.

102 S. Findlay St.,
Dayton, Ohio.

QUAKERDOM · AT · LARGE

Wilbur K. Thomas, Executive Secretary of the Carl Schurz Foundation, Philadelphia, delivered on May 29, the Commencement address at Friends University of which he is a distinguished alumnus.

* * * *

Edith Lombard Squires, gifted poet, singing soul and lovely lady, whose verse and plays have been widely read in many American periodicals, including THE AMERICAN FRIEND, died at her home in Richmond, Indiana, on June 2. A Friend by convincement, she was a loyal member of West Richmond Meeting.

* * * *

Two State honors have come recently to Faculty members of Earlham College. President William C. Dennis has been elected President of the newly organized Indiana Association of Church-related and Independent Colleges and Millard S. Markle, head of the Biology Department, has been chosen President of the Indiana Audubon Society for 1940.

* * * *

Emmett W. Gulley, who is a member of the Friends Relief workers' staff in Spain, has been granted a second year's leave of absence from his position as Professor of Spanish at Pacific College, by the Board of Trustees, in order that he may respond to a call from the American Friends Service Committee to take a responsible part in the direction of its refugee work in Cuba. His family, now at Newberg, Oregon, will go with him to his new post of service.

* * * *

Luanna J. Bowles, Director of Publicity at Fisk University, wishes our readers informed that the two remaining broadcasts this season of the Jubilee Singers will occur on the Magnolia Blossoms program on Monday evenings of June 12 and 19 at 8:30 C. S. T., over the NBC Blue Network. The program is designed to represent the Old South and the orchestra plays light music of that era while the Singers give Negro spirituals.

* * * *

In the current issue of his Chicago news letter Milton Hadley speaks of the unique service being performed by a Chicago Friend, Dr. D. Staneff. Located in the midst of a polyglot population, he is called upon to speak many languages in the course of his practice. During the day on which Milton made his pastoral call, the venerable Doctor had spoken Polish, Czech, Magyar, Bulgarian, Serb, Croat and Rumanian. Born in Bulgaria, Dr. Staneff has been a long time resident in this country and was a regular attender of Friends meeting at the old location on Indiana Avenue.

* * * *

Herbert V. Nicholson writes us from Mito, Japan, that he and his family had expected to return to the United States this summer but their plans have been changed and they have joined the staff of the Canadian Academy in Kobe where they will have charge of the boys' dormitory and he will do some teaching. He says, "Kindly let Friends know that we'll do what we can for any who happen to be passing through Kobe." Their address is Gloucester House, Nagamine Yama, Oishi, Nada Ku, Kobe, Japan.

* * * *

A stimulating visitor to call at the Central Offices recently was Edmund Whittaker, a member of the Economics Department of the University of Illinois. An English Friend by birth and raising and educated at the University of Edinburgh, he taught for a while at the University at Durban in South Africa. He came to this country with his family about two years ago and is now permanently located as indicated. He is eager to become acquainted with American Friends and will be glad to greet any who may be passing his way. He may be found either at the University or his home address, 705 West Michigan, Urbana, Illinois.

* * * *

Robert W. Balderston under date of May 14 sent us greetings from the Dutch Yearly Meeting held not far from Amsterdam. He and his wife, Martha Balderston, Sylvia Perry and young Peter Elkinton attending Ommen School, represented American Friends. He says the Dutch Friends are brave and face the future with a faith one but can admire and emulate. Their Yearly Meeting sessions were held at a country center near the dunes and the sea, Friends being housed in the same building in which the sessions were attended. Robert writes that the refugee work in which they are engaged continues to be all absorbing of time and effort. Alfred and Ruth Cope and Emily Parker were expected to arrive in Paris from Spain any day.

* * * *

We have received a copy of a journal letter written by Lois Vaught and dated April 8, shortly before the terrific bombing of Chungking by the Japanese. "It is a grey city—all buildings having been grey colour-washed to make them less conspicuous from the air." She speaks of the spirit of suspense and uncertainty. The populace was wondering whether the crowded capital city would soon meet the fate that had befallen other Chinese cities. She relates that at a cost of $700,000 tunnels and bomb proof shelters were being blasted out of Chungking's solid rock foundation, explaining that the main tunnels are to be utilized for pedestrians and vehicular traffic when the war is over. How eagerly the next journal letter from Lois Vaught is anticipated!

NEWS OF OUR MEETINGS

Bessie Franc Brown, pastor of Richland and Woolson meetings, in Iowa Yearly Meeting, recently held special evangelistic services at both meetings. Her heart-searching messages, together with the presence of the Holy Spirit, brought approximately sixty new members into the church.

* * * *

Cecil E. Hinshaw, formerly pastor of the Denver, Colorado, meeting, who has been doing graduate work at Harvard University this year, has accepted the call to pastoral leadership in the Gonic meeting in New Hampshire in which he has been supplying for a time. Its nearness to Harvard will enable him to continue to do some graduate work.

* * * *

Flushing, New York, Monthly Meeting is conducting an interesting Quaker Seminar in a series of weekly lectures and discussion periods each Thursday evening. From four to seven nationalities are generally represented and a number of non-Friends are always present. Reports of the lectures are mimeographed and distributed at the following meeting. Among the speakers are: Albert P. Martin, Jessie Gidley Carter, Edward C. N. Richards, Rachel Davis DuBois and Dr. Jesse H. Holmes.

* * * *

Spiceland, Indiana, Meeting has had a prosperous year in many ways—fifty-four new members were received during the year; the meetinghouse has been redecorated; and the parsonage grounds landscaped with an abundance of shrubbery planted. On May 18, a fellowship supper to welcome new members was enjoyed by about 150 people. Milo S. Hinckle was present and gave a most encouraging address. The pastor, DeWitt Foster, and his wife, have had a busy year and have rendered fine service both to the church and the community.

* * * *

At Winchester Quarterly Meeting held at Muncie, Indiana, May 20, the subjects,

"The Christ of the Countryside," and "The City I Would Build," were ably presented by Gene Potts and William J. Sayers, respectively. Dr. Bryan Michener gave a stimulating address on Friends work in East Africa. He also spoke on May 24 at a dinner meeting arranged by Winchester Friends. Charles E. Hiatt and others spoke at the meeting on Ministry and Oversight.

* * * *

Western Quarterly Meeting, North Carolina Yearly Meeting, was held at Rocky River, May 12 and 13. All eleven meetings were represented. Samuel L. Haworth from New Garden Meeting brought a very inspiring message, using as a text, "I planted; Apollos watered; God gave the increase." At the business session the following reports of activities and progress were noted: five meetings are sponsoring Temperance Speaking Contests; one meetinghouse has been remodeled, one painted and a new entrance added; special Peace programs have been presented; special evangelistic efforts have been made, with the whole Quarter cooperating in purchasing a large tent for a meeting in August; and plans made for a Young People's Rally on Stewardship to be held in June. Western Quarter feels that the seed has been planted and if we water, God will give the increase.

* * * *

Friends of Memorial Church, Muncie, Indiana, are convinced that interesting the young people in the Master's way of life pays the highest dividend to Christian promotion. On the evening of May 23, three intermediate classes of the Sunday School, composed of approximately seventy-five boys and girls, were entertained at a sumptuous dinner in the church social rooms, after which all entered wholeheartedly into group singing and enjoyed a skit presented by the dramatic club of Muncie High School. The pastor, William J. Sayers, gave a gripping pep talk on the advantage and pleasure of true Christian living in youth. Closing with prayer and singing "Blest be the Tie," brought the group close together in the environment of the Master's Kingdom.

* * * *

Dr. R. Bryan Michener, recently returned missionary from Africa, gave a most interesting and informative address to a large audience at Westfield, Indiana, Sunday evening service on May 14. He told many of his experiences as a medical missionary during the past eight years in Africa, and of the customs, traditions and superstitions of the African people. . . . An especially impressive Mother's Day Service was held at the morning meeting. The church was beautifully decorated and flowers were given to all who came. One of the mothers of the meeting was seated upon the platform in a worshipful attitude with an open Bible on her lap. The pastor, Orval H. Cox, took as his theme, "The Ideal Mother, the God-chosen Mother." At the close of the service the congregation stood a moment in silent prayer, after which prayer was voiced by the oldest mother, Sarah Jane Baldwin, 86 years old.

* * * *

Pleasant Plain Quarterly Meeting, Iowa Yearly Meeting, was held at Woolson church, May 19, 20 and 21. At the Ministry and Oversight Meeting held Friday afternoon, Richard R. Newby gave some helpful suggestions to the Elders and Overseers. He also spoke Saturday morning, using for his text, Acts 19:23. The business session was held Saturday afternoon with the meeting taking action to send a message in person to Congress stating that we are in favor of a World Economic Conference and a War Referendum, and opposed to increased armaments. At the Saturday night session the Quarterly Meeting Superintendent gave a splendid program on "Prohibition and Public Morals." Herbert Wood, the new pastor of the Rubio Meeting, brought a deep spiritual message on Sunday morning on "Fools and Wise." The Sunday afternoon meeting was given over to the young people's work under the direction of Kathleen Morgan and a Gospel team from William Penn College contributed greatly to the program with messages and songs.

BUSY DAYS AT NEW YORK FRIENDS CENTER

Friends new Center at 144 East 20th Street, New York, has been in existence now for one hectic month. It has at present two chief objects in view—to be of assistance to Friends attending the World's Fair, and to give aid and comfort to refugees. A reading room is now open to all. Other concerns will come up later.

The Center has collected various information about the Fair, and is building up a list of rooms available to Quaker visitors. Maps, guide-books, and other things which may be of use are ready to distribute. As yet, there have been few calls for Fair information, but it is expected that Friends will pour in during the Summer.

During this month, the Center has been organizing, planning, collecting needed materials and struggling with a stream of refugees. New York papers gave much publicity at the outset to the refugee service and consequently the office was flooded with one appeal after another for work, for affidavits to help relatives, for extension of vizas, for information, for customers for new little businesses. Czechs and Italians, as well as Austrians and Germans, are beginning to come.

To some we can give the help or information which they need, for a few we may have found work, to all we try to give sympathy and friendliness, to many we are now giving individual English conversation practice. Nearly all who come to us speak English fairly well. They need individual attention, to correct faults of pronunciation or idiom. Twenty or more refugees come to the Center on Friday evenings, to be met by ten or a dozen teachers for talk in small groups. Two or three come to the Center each other evening for conversation. Several go to the homes of individual Friends. The number of pupils and teachers is constantly growing. Our offer of help in writing English letters has met an appreciative response.

On the nineteenth of May our sixth monthly evening reception for refugees was held and the first in the Center, the others having taken place in the Penington. Over 140 persons were present, nearly a hundred of them being refugees. Tea and cake were abundant, thanks to an energetic committee. No program had been arranged, save that with the help of Community Song Sheets, we sang together several American folk songs. But the mere fact of welcome seemed to be enough to make our guests happy.

Several old friends met, two of whom had not seen each other for ten years. A young woman said: "No, I have not met old friends, but I have made new ones." A group of Austrian musicians diligently planned for a possible recital to be held in the Center. A Czech asked a Friend, "Why do you do this for us?" and after her explanation asked, "How can we join such a society?" Several of our guests of the evening appeared at Meeting two days later.

The New York Friends Center is open from two to ten o'clock, six days a week. Thirty or forty Friends are already actively at work in the Center, either as volunteers in the daily service, or as teachers of English, and eight or ten non-Friends are also serving in the latter capacity. New fields of activity are suggested. We see before us a steady growth in usefulness, and a number of volunteers to make our service possible.

FLUSHING MEETINGHOUSE ATTRACTS VISITORS

Over two hundred persons have already visited the ancient Flushing, Long Island, Meetinghouse on Mondays, Wednesdays and Fridays. For all interested in its history and its construction there is a handsome, gray-bound, illustrated booklet, "The Story of Flushing Meetinghouse," by Ann Gidley Lowry. It is procured for 25c at the meetinghouse or

at the New York Friends Center, 144 East 20th Street, New York City.

Each Sunday at the Flushing Meetinghouse a different group of Friends are present at the hour for worship at 11 a. m. The dates as far as planned are: June 11—Purchase, with Ruth G. Hudson and Gladys Schwantes; June 18—Gasport, with George H. Wood; June 25—Twentieth Street, with Harry N. Wright; July 2—Chappaqua; July 9—Fifteenth Street; July 16—Twentieth Street, with J. Irving Parker; July 23—Lafayette Avenue, with W. Glenn Roberts; July 30—Lafayette Avenue, with Howard L. Carey; August 6—Oswego, with Akin Skidmore; August 13—Riverside All-Friends, New York City.

WITH METROPOLITAN AREA YOUNG FRIENDS

Alice Williams and Warren Shirley are Clerk and Assistant Clerk, respectively, of the "Young Friends of Montclair" (New Jersey), a new organization including the Plainfield, New Jersey, young Friends, whose monthly business meeting is to be subordinate to that of the Metropolitan New York region of the New York State Young Friends Fellowship.

The next monthly meeting of the whole Metropolitan area is to be held for the seocnd time in succession at the Brooklyn Friends School Athletic Field, 1300 East 4th Street, Brooklyn, on June 18 at 3 p. m. There will be box lunch previously with coffee provided. There are facilities for tennis, baseball and croquet. The modern, splendidly equipped Field House offers shelter in case of rain.

RICHMOND FRIENDS UNVEIL HISTORICAL MARKER

Tenth Street Meeting, Richmond, Indiana, occupies historic ground and on Sunday afternoon, May 21, its members unveiled a marker calling public attention to the fact. The marker, unveiled by Harry Nicholson, bears the date of 1806 when the first meeting in Richmond was held there; 1808 when the first meetinghouse was built; 1809 when Whitewater Monthly Meeting was established, and October 18, 1821, when the first session of Indiana Yearly Meeting was held on the premises.

Appropriate exercises preceded the unveiling. Brief talks were made by two former pastors, Irvin D. Stegall and Russell Burkett; by W. Bruce Hadley, pastor of the First Friends Church, on behalf of Richmond Friends; by William C. Dennis, President of Earlham College and by the Editor of THE AMERICAN FRIEND. John T. Foulke, ninety-two years old, who grew up in the community, gave some reminiscences. An historical sketch was read by Marie Nicholson. Several musical numbers appropriate to the occasion were given.

Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting, gave the principal address, voicing the hope that the exercises would mark the beginning of further advance in the work of the meeting in the community. Will Kinsey, pastor of the meeting, presided.

THE CIRCUMFERENCE

(Continued from page 230)

human relationships to continue the kind of ministry involved in this extraordinarily difficult task.

Rufus M. Jones spoke of the formation of a Foundation of which he is to be a trustee, for carrying further the purposes and activities of the Intergovernmental Committee. An announcement of John Reich's recent departure for Spain to consult with workers there about bringing the work to a conclusion, brought around to a complete circle the circumference of suffering, which, great as it is, may be encompassed by the wider circumference of sympathy.

FRIENDS RUSH TO DEFENSE OF TARGET PRACTICE

Our pleasantry regarding the Barnesville School armaments discovered in the office of Superintendent Gilbert Thomas has caused a few readers to rush to the defense of target practice; they are pained at our lack of appreciation. One correspondent tells us how rifle shooting trains the vision, coordinates the muscles and makes for accuracy. Granted, but we fear it doesn't develop a sense of humor! Editors on jaunt should not be taken too seriously. To 'fess up, the Editor himself aforetimes enjoyed target practice, and generally found there was not much space on the target he had not used!

MAY WAS HOME MONTH AT WABASH, INDIANA

May was "Home Month" with Wabash, Indiana, Friends. On Sunday evening, May 7, a forum on "Influences that Affect the Home" was conducted by six speakers. On Tuesday evening, May 9, "Mothers and Daughters Night" was observed under the auspices of the Ladies Aid and Missionary Societies. Music was furnished by the Junior Girls Chorus and a duet was sung by Miriam Porter and Marian Gift. Refreshments were served to about one hundred mothers and daughters. A Mother's Day program was given during the Bible School hour on Mother's Day, with 218 in attendance. Lenna Watson gave the message during the hour of worship on "The Motherhood of God." During the evening service a musical program was given by Mildred, Mable and Robert Miller of the Lincolnville U. B. Church. A short pageant, "Our Parents as Guides," was given by Ruth Stouffer and Frances Early.

Dr. Bryan Michener was our guest at a Missionary Fellowship Supper on Friday evening, May 19.

On Sunday evening, May 21, a group of young women from Manchester College presented the Peace Play, "No Banners Flying." Monthly Meeting followed at which time a call was extended to Clyde and Lenna Watson for another year. This present year closes their fifth year of service.

The mothers of the Cradle Roll and Beginners were entertained at the home of Nellie Ridenour, the Cradle Roll Superintendent on Thursday afternoon, May 25.

Fred Wolf, pastor of the First Christian Church of Wabash, spoke Sunday evening, May 28, on the theme, "The Effect of Alcohol on the Home."

As a result of these meetings a deeper home spirit has been developed and the attendance at the evening meetings has been larger.

Nothing is so contagious as enthusiasm . . . It moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it. — BULWER-LYTTON in *Religion—A Digest.*

ANSON COX

At the age of ninety-four years, Anson Cox, the eldest of five sons of Gideon and Hulda Mendenhall Cox, died at his home in Nampa, Idaho, on April 23, 1939. He was born at Holly Spring, North Carolina, and attended New Garden Boarding School, later known as Guilford College. In 1866 he was married to Melissa A. Wells and for several years resided in Indiana, where he took up active work in the ministry, being recorded a minister on Christmas day, 1877. As opportunity afforded, he began his work in the Christian ministry by speaking at various gatherings, and was soon called to take a pastorate in the Middle West. In 1883 he removed with his family to the panhandle section of Texas where Friends were starting new work. He then served successively at Rosedale, and Scott's Mills, Oregon, and at Greenleaf, Idaho, where he was the first pastor. After the close of his pastoral work, he continued to preach as long as health permitted.

Surviving are two sons, Luther C. Cox, of Elkhart, Indiana, and Verlin A. Cox, of Caldwell, Idaho; three daughters, Hulda A. Tozier of Greenleaf, Idaho,

Lydia J. Barker of Westfield, Indiana, and Velma J. Cox of Berkeley, California.

Throughout his long life Anson Cox was a great power in the spreading of the Kingdom of God and his influence for good and for the salvation of souls was widely felt.

MARRIAGES

HIATT-EDGERTON—At the home of Leslie and Dorothy Frazer in Baltimore, Maryland, May 27, 1939, Melva Alice Edgerton, until recently Manager of the Friends Publication Board at Richmond, Indiana, to John Edgar Hiatt. Residence in Washington, D. C.

DEATHS

EVERINGHAM—At her home near Milan, Ohio, Edith Everingham, aged sixty-six years, the daughter of John and Carrie Everingham. She was a member of Milan Meeting and filled many places of responsibility in the church, being at the time of her death a valued Elder of the meeting. Surviving are one sister and two brothers. Services were conducted April 1 by her pastor, Mrs. V. Kenneth Brown, assisted by Paul B. Lindley.

HESSONG — At Indianapolis, Indiana, May 4, 1939, Martha Osborn Hessong, aged forty years, the daughter of William E. and Achsah Osborn. She was a member of First Friends Church of Indianapolis and was actively interest in its work. Surviving are her husband, Paul M. Hessong, her parents and three sons. Funeral services were conducted by her pastor, Errol T. Elliott.

MILHOUS — At East Whittier, California, April 16, 1939, Charles Wright Milhous, aged eighty years, the son of Joshua V. and Elizabeth P. Griffith Milhous. A birthright member of Hopewell Monthly Meeting, near Butlerville, Indiana, he transferred his membership to East Whittier, upon removing there in 1912. In 1884 he was married to Rose McClure. For over thirty years he was a druggist in Seymour, Indiana. After his removal to California, he continued to be active in both community and church activities in which his counsel was always welcomed. Surviving are his widow, two sons and two daughters. Services were conducted by his former pastor, Harley M. Moore, assisted by the present pastor, Moses T. Mendenhall.

PEGRAM—At Greenboro, North Carolina, May 19, 1939, Julius M. Pegram, aged eighty-three years.. A native of Guilford County, he had made his home in Greensboro for forty years and was the oldest member of Greensboro Monthly Meeting. He enjoyed the highest esteem and respect of all who knew him and as a noble and gentle soul, will be remembered as the highest type of gentleman. Surviving are his wife, Annie Cummings Pegram and three daughters, including Ina Pegram Furnas of the Guilford College Faculty group. Funeral services were conducted by Howard W. Cope, assisted by Joseph Peele and W. P. Jones.

PHILLIPS—At her home in Woonsocket, Rhode Island, April 14, 1939, Nellie Phillips, aged seventy-one years. She was born in Truro, Cornwall, England. On coming to the United States, she became a beloved and valuable member of Smithfield Monthly Meeting, (New England Yearly Meeting), served as an Elder, a teacher in the Bible School and was active in missionary work. Her high courage, rare optimism and radiant spirit

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were an inspiration to all who were privileged to know her. Her life was one of service and sacrifice. She is survived by four sisters and four brothers.

ROBERTS—At his home at Greenleaf, Idaho, Frank D. Roberts, son of Samuel and Mary Jane Roberts, February 24, 1939, aged fifty-two years. He was born at Allen, Nebraska, and was educated in both Nebraska Central College and Pacific College, from each of which he was graduated. In 1913 he married Alice Mendenhall. He was for many years Principal of Greenleaf Academy and also taught in that School as well as in Pacific Academy. A birthright Friend, he helped in organizing Gospel teams and was an Elder in Greenleaf meeting. His unusual insight into the problems and perplexities of youth and his sympathetic manner of giving counsel won for him the love and friendship of his students and a host of friends. During his long term of sacrificial service he was known as an interesting teacher, a true friend and a sincere Christian.

SCHEDULE FOR YEARLY MEETINGS IN 1939

(With name and address of Clerk)

Nebraska—June 7 to 11, Central City, Nebraska; M. Herbert Watson, Nebraska Central College, Central City.

Oregon — June 13 to 18, Newberg, Oregon; Edward Mott, 5527 N. Kerby Avenue, Portland.

New England — June 20 to 25, Ocean Park, Maine; Lindley M. Binford, 33 Norwood Street, Portland.

California—June 21 to 27, Whittier, California; Allen U. Tomlinson, 142 South Friends Avenue, Whittier.

New York—June 28 to July 2, Keuka Park, New York; George H. Wood, Box 656, Allentown, Pennsylvania.

Canada — June 30 to July 4, Newmarket, Ontario; G. Raymond Booth, 107 Hillsdale Avenue West, Toronto, Ontario.

North Carolina—August 8 to 12, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

Wilmington—August 15 to 20, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

Iowa — August 21 to 27, Oskaloosa, Iowa; Carl D. Byrd, 707 West State Street, Marshalltown.

Ohio — August 22 to 27, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance.

Western—August 22 to 27, Plainfield, Indiana; Albert L. Copeland, Mooresville, Indiana.

Indiana—September 20 to 24, Richmond, Indiana; William J. Sayers, 416 West Adams Street, Muncie.

Kansas—October 10 to 15, Wichita, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—October 25 to 30, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

FOR TOURING FRIENDS

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a.m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4201 Umatilla Street, Telephone Gallup 8577 R.

The American Friend

Authorized by the Five Years Meeting of Friends in America

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DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:10 a. m. Meeting for Worship at 10:15 a. m. Pastor, Wendell Hansen, 111 W. 45th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. D. Reeves Shinn, pastor, 8525 Fourth Avenue N. E., Phone Kenwood 5567.

University Friends Meeting, 3959 15th Avenue, N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m.. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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